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Cross-race advising relationships: the role of race in advising relationships between Black doctoral student protégés and their White faculty advisors

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CROSS-RACE ADVISING RELATIONSHIPS:
THE ROLE OF RACE IN ADVISING RELATIONSHIPS
BETWEEN BLACK DOCTORAL STUDENT PROTÉGÉS AND
THEIR WHITE FACULTY ADVISORS

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Educational Theory, Policy, and Practice

by
Marco J Barker
B.S., University of Arkansas, 2000
M.B.A., Webster University, 2002
December 2010

Acknowledgements

Lord,

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I'm reminded of the quote in the stairwell of Peabody Hall, home of the College of Education, which states, "Great Oaks From Little Acorns Grown." This statement is extremely fitting for the education process and human development...and my development. Although there remains much growth in my life, I am grateful for those who played a role in tending the soil and nurturing my development to this important milestone. It is to my landscapers who I dedicate this dissertation. The rings of my life's tree carry important memories and supporters.

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Abstract

The purpose of this phenomenological study was to examine the role of race in cross-race advising relationships between White faculty advisors and their Black doctoral student protégés. From a broader perspective, I examined the racial context of doctoral education experiences and relationships between doctoral students and faculty. Only 1% of those 18 years and older in the US hold doctoral degrees (U.S. Census, 2000). Blacks with doctoral degrees comprise only 0.3% of those 18 years and older and only 3.5% of those with doctoral degrees (U.S. Census, 2000). Although there has been an increase in the number of Blacks enrolling in doctoral programs (Cook & Cordova, 2006), Nettles and Millett (2006) found that Blacks and Latin Americans have higher attrition rates compared to Asian American, international, and White doctoral students.

The sample included Black doctoral students at one research extensive (McCormick, 2001) predominantly White institution (PWI) in the South and their White faculty advisors. The final sample resulted in seven White faculty members and seven Black doctoral students for a total of 14 matched participants or seven cross-race, matched pairs. Data were collected using an open-ended protocol and interviews lasted 60 to 90 minutes each. Participants were also allowed to email other thoughts and follow-up questions were sent to some participants for clarification.

Related to race, both faculty and students employed applying racial caution or their reluctance to discuss racial and other polarized issues (e.g., politics). However, students' dissertation topics on race allowed for open discussions on race between faculty and student. Another theme, critical lived experiences, emerged as the concept that those faculty members who were most reflective or whose student felt was highly, culturally competent had some previous experience where they were faced with racial realizations or a critical event or discussion related to race. One other significant finding was racial currency. While many of the

students spoke to their race as a liability (e.g., perspectives of being undervalued), faculty saw the student's race as both leverage (i.e., being sought after in the job market) and liability (i.e., being second-guessed after a job hire).

Findings from this study have implications for 1) professional development support for doctoral advisors, 2) implementation of culturally responsible advising principles or guiding principles to assist advisors in being more responsive to ethnic minority doctoral students, 3) doctoral student development and student affairs, and 4) establishment of more graduate school ombuds offices. Future areas of research should include an examination of cross-cultural relationships that include other students and advisors of varying ethnic backgrounds and the role of self-identity in the advising relationship.

Chapter One: Introduction

In 1903, W. E. B. Dubois published his book, *The Souls of Black Folk*, which brought attention to obstacles, challenges, and accomplishments of Blacks in America, and the status of Blacks in American society. In this work (DuBois, 1903), he wrote:

The present social separation and acute race-sensitiveness must eventually yield to the influences of culture, as the South grows civilized, is clear. But such transformation calls for singular wisdom and patience. If, while the healing of this vast sore is progressing, the races are to live for many years side by side, united in economic effort, obeying a common government, sensitive to mutual thought and feeling, yet subtly and silently separate in many matters of deeper human intimacy,--if this unusual and dangerous development is to progress a mid peace and order, mutual respect and growing intelligence, it will call for social surgery at once the delicatest and nicest in modern history. It will demand broad-minded, upright men, both white and black, and in its final accomplishment American civilization will triumph. So far as white men are concerned, this fact is to-day being recognized in the South, and a happy renaissance of university education seems imminent. But the very voices that cry hail to this good work are, strange to relate, largely silent or antagonistic to the higher education of the Negro (p. 78)

At the onset of the 20th century, Dubois saw the need for cross-racial communication and understanding. He believed that Whites, as much as Blacks, were responsible for the advancement of Blacks, especially in education, and that this advancement was only achieved through the social consciousness, sensitivity, and responsibility of “open-minded” Whites. However, Du Bois was acutely aware that working across race still presented challenges, as some supporters were “strange to relate” (p. 78).

Throughout my education experiences, I rarely had Black teachers or professors, but race always served as a point of reference for me. During my K-12 experience, I only had two Black teachers and one Latina teacher. My other teachers were White. During my undergraduate years, I took a class with one Black engineering professor, who was a professor in my program, and one Black sociology professor. I do not recall having an official advisor, but the industrial engineering departmental advisor was a White male. My remaining professors were White. In my introductory course to industrial engineering, which was required of entering freshmen, I remember being the only Black student. Following a minority summer engineering program for

incoming freshmen, this classroom experience was an unsettling experience. Throughout my undergraduate career, I remember feeling isolated and solely responsible for my own progress through the engineering curriculum. I was a salient object who always felt watched, but from whom not much was expected. In this instance, my salient object status was the hyper-surveillance of me as the only Black student in the room. Although I had Black colleagues and peers with whom I could share my vulnerability, experiences, and challenges, and Black mentors who had established themselves as professionals and academics in their respective fields, I was without an advisor or mentor in my academic program to help me navigate the formal and informal requirements of the industrial engineering program. I remember one particular experience of wanting to serve as an industrial engineering ambassador and when I was not invited to be an ambassador, being told by the ambassador advisor, “We typically ask students who are active with the local chapter of the Institute of Industrial Engineers to participate.” I had not realized that I had further isolated myself with being solely involved with the National Society of Black Engineers and that belonging to the program’s professional organization granted “informal credit.”

After working in the business industry for 3.5 years and earning my master’s degree, I decided to pursue a doctorate in higher education. To this point in my life, I had not had negative or empty experiences with all of my White teachers or professors. I had had White teachers and other White allies who presented me with added research, career, and learning opportunities and who wrote recommendation letters for graduate school and other programs. However, my relationship with White faculty had always had some disconnect, which felt sometimes awkward and unfamiliar. I think White faculty allies saw my tenacity for learning and commitment to excellence, but they were unable to provide insight on how to navigate social, academic, or career systems as a Black man or a Black student. For example, I never recalled any White faculty acknowledging the Black engineering society. I would have to rely on Black mentors,

peers, and family to aid me in understanding both formal and informal rules of society from a racial perspective. I wondered if White faculty had a cultural responsibility to help me understand the cultural or racial nuances of these systems. This would be the moment that sparked my interest in cross-race research.

As I began my doctoral education, I had White professors, one who served as my major advisor. Early in my doctoral education, I had to depend on Black peers to help me understand the racial context of the discipline and the professional association. My White faculty advisors were knowledgeable about opportunities and the overall context of the university and the profession, but I again relied heavily on Black colleagues to understand ways that I could have a cultural connection to the university and the discipline. One exception was my first graduate assistantship. My supervisor, who was also an administrator, once suggested that I meet another Black male in higher education administration who was revered in the state. I could only assume that she saw the importance of this cultural connection. As I progressed through my program, I would learn of “cultural requirements” within my discipline and how it often differed from the discipline requirements outlined by White faculty in my department. For example, the majority of Black scholars in the field dressed more conservatively than the majority of White scholars. Additionally, the small percentage of Blacks earning doctoral degrees on campus and in my department and program made it difficult to find others who shared my similar experience and could empathize with my concerns.

During my doctoral education, I have had the opportunity to work with and learn from both White and Black faculty. Many White faculty appreciate my perspective and articulation on race in education and have been able to engage in racial discourse with me. However, conversations on race tend to operate from a research position where we were both removed as characters in these racial narratives or it was me sharing my personal experiences and the faculty member sharing their knowledge. Uniquely, I now have both a White and Black faculty advisor.

It has been a learning experience, observing how each faculty advisor provides different perspectives, responds to my concerns and research interests, and shares his or her experiences. My experiences with White and Black scholars in the field and department have had a significant impact on my doctoral education. I found it often difficult balancing the expectations and recommendations communicated by Black scholars and colleagues in the field, the requirements of my department and the institution, my personal feelings and ideas, and the advice of both Black and White faculty in my department. However, I know that the end goal is to obtain the doctoral degree and maintain harmony between my faculty advisors, my dissertation committee, and myself. Although the doctoral process can be an ambiguous and complex system of coursework, research experiences, and professional development, I realized that race made the journey to the Ph.D. more complex and interesting; this became the reason for my study.

While I have found others to support me during my doctoral education journey, there remain relatively few individuals in the United States (US) who hold doctoral degrees. Indeed, only 1% of those 18 years and older hold doctoral degrees (U.S. Census, 2000). The statistic for Blacks are even more dismal given the fact that Blacks with doctoral degrees comprise only 0.3% of those 18 years and older and only 3.5% of those with doctoral degrees (U.S. Census, 2000). Although there has been an increase in the number of Blacks enrolling in doctoral programs (Cook & Cordova, 2006), Nettles and Millett (2006) found that Blacks and Latino/s have higher attrition rates compared to Asian American, international, and White doctoral students. In this dissertation, I use the terms African American and Black, interchangeably, to respect those scholars who prefer one term to the other. Similarly, the Woodrow Wilson National Fellowship Foundation, which I refer to as the Wilson Foundation, (2005) and Southern Regional Education Board (2010) have brought greater attention to the need to examine diversity and the Ph.D. In their report, the Wilson Foundation called for a thorough examination of programs designed to increase the diversity of students pursuing doctoral degrees. This attention

was in response to the low representation (7%) of Black and Latino/a students in doctoral programs compared to significant representation (32%) of Blacks and Latino/as among the doctoral age US population (2005). The Foundation found that although greater attention has been given to race and diversity in higher education and programs were created to increase the recruitment and retention of ethnic minorities in the doctorate, two major obstacles still exist:

1. There are fewer programs that provide a “significant fellowship support” specifically for ethnic minority students (p. 27) and
2. There is greater “political opposition” (p. 27) with the consideration of race in support programs for ethnic minorities.

These programmatic issues have a direct impact on the racial make-up of doctoral programs and an indirect impact on the racial make-up of the professoriate. Whereas Blacks have the highest level of enrollment, compared to other underrepresented ethnic minorities (Cook & Cordova, 2006), but yet a higher rate of attrition (Nettles & Millett, 2006), a greater examination of Black doctoral student experiences is warranted.

To assist us in understanding the experience of the Black doctoral experience, there are countless personal narratives of Black doctoral students and Ph.D.s. *Journey to the Ph.D.* (Green & Scott, 2003), *A Long Way to Go: Conversations about Race by African American Faculty and Graduate Students* (Cleveland, 2004), *Brothers of the Academy* (Jones, 2000), and *Sisters of the Academy* (Mabokela & Green, 2000) are all examples of Black scholars sharing their experiences and perspectives on what it means to be a person of color navigating the doctoral process. These trailblazers speak to being marginalized, experiencing racism inside and outside the classroom, feeling responsible for raising racial consciousness among White peers and faculty, and developing research agendas on race in a way that garners respect from peers. Some Black doctoral students speak to feeling foreign in their own doctoral program—having to learn a new language or jargon (Cushinberry, 2003). Other students experience the need to find other

graduate students of color (Peters, 2003) and ethnic-minority mentors (Rentz, 2003) to excel in their doctoral programs, particularly at PWIs, while maintaining their own identity within the institution and the Black community (Cushinberry, 2003; Graham, 2003). A reoccurring theme in these stories of struggle, success, happiness, and sorrow is the fact that “Race Always Matters” (McNair, 2003) and the role of faculty in doctoral programs is critical.

As such, the faculty advisor-student relationship is a foundational element of doctoral education (Lovitts, 2001). From the emergence of research in US higher education, the apprentice ideology of student learning from faculty has served as a model for graduate education (Gruber, 1975; Walker, Golde, Jones, Bueschel, & Hutchings, 2008). Doctoral education presents many challenges, milestones, and ambiguity for doctoral students (Walker et al.) and the faculty advisor often serves as the individual charged with helping students navigate these challenges while socializing the student within their discipline (Lovitts). Some scholars see the faculty advisor as both an advisor and mentor (Creighton, Parks, & Creighton, 2007) while other scholars see mentoring as more of a function of the advising relationship than a role (Johnson, 2007).

In this study, I define faculty advisor as the major faculty member or professor assigned to the doctoral student who serves as the student’s dissertation chair (Creighton et al., 2007). Although the doctoral student is often referred to as an advisee or mentee, I refer to the doctoral student as the protégé to give emphasis to advising relationships they may extend beyond academic advising (Johnson, 2007). Further, the term protégé is more widely used in the literature to describe reciprocal, developmental relationship (Johnson, 2007; Thomas, 1993; Tillman, 2001). With the complexity of doctoral education and the unique relationship of doctoral students and their faculty advisors, race remains an issue that compounds the complexity of doctoral education, persistence, and completion (Milner, 2004; Nettles, 1990). Because advisors play an important role in the doctoral student’s experience and persistence

(Lovitts, 2001) and race of the student and advisor may further impact the doctoral student's experience and persistence (Nettles, 1990; Patterson-Stewart, Ritchie, & Sanders, 1997), a deeper understanding of the intersection of doctoral student advising and race is needed.

Many studies on doctoral education do not specifically focus on advising. Those studies on advising tend to address the advising relationship from a much broader perspective (Girves & Wemmerus, 1988), only from the perspective of either advisees or protégés (Bargar & Mayo-Chamberlain, 1983; Chun-Mei, Golde, & McCormick, 2007; Golde, 2005; Lovitts, 2001), or only from the perspective of faculty advisors (Austin, 2002; Barnes & Austin, 2009) and do not examine the advising relationship and the congruent or incongruent perspectives of faculty and students involved in the same relationship (Barnes & Austin, 2009). Specifically, there is a dearth in empirical work that examines racial issues and cross-race relationships in doctoral education. Insights into racial issues in doctoral education have been disaggregated from larger quantitative data sets (Nettles & Millett, 2006), presented as an inadvertent, emerging theme in studies and reflections on doctoral student experiences (Lovitts, 2001), or voiced through personal narratives of Black doctoral students (Green & Scott, 2003; Milner, Husband, & Jackson, 2002). Although there have been some studies that examine Black doctoral students and White faculty perspectives (Gasman, Gerstl-Pepin, Anderson-Thompkins, Rasheed, & Hathaway, 2004), there is a lack of in-depth research on the cross-race advising relationship from dual perspectives. The purpose of this study was to examine the role of race in cross-race advising relationships between White faculty advisors and their Black doctoral student protégés. From a broader perspective, I examined the racial context of doctoral education experiences and relationships between doctoral student and faculty in one research institution.

To study the phenomenon of cross-race advising in doctoral education, I posed the following research question: How does race impact the cross-race advising relationship between Black doctoral student protégés and their White faculty advisors? From the student perspective,

I explored how race impacts the way students engage with their White faculty advisor, and how doctoral students think their race has impacted their experience with their advisor. From the faculty perspective, I explored how race impacts the way that faculty advise their Black doctoral student, and how faculty think the racial differences between themselves and their doctoral student protégé (i.e., advisee) has impacted the advising experience. To address my overarching question, I used qualitative methods to study the cross-race advising relationships between White faculty advisors and Black doctoral student protégés. More specifically, I used phenomenology as my methodology.

Phenomenology as a research method provided me the opportunity to understand the individual and collective experiences of Black doctoral students and their paired White faculty advisors and the ways that these individuals make meaning out of their cross-race advising relationship and the role of race in those relationships. Van Manen (1990) described phenomenology as the way in which a human “orients to lived experience” (p. 4). Although there are various phenomenological approaches and strategies to study phenomena, Patton (2002) identified one central theme and purpose of phenomenology: “A focus on exploring how human beings make sense of experience and transform experience into consciousness, both individually and as shared meaning” (p. 104). This approach enabled me to examine the concept of shared meaning. The advising relationship is a “shared” experience between the student and faculty member. Because racial identity may strongly impact the way that one views the world (Hardiman, 2001; Jackson III, 2001), the racial identity of the faculty member and student may impact the way that each person views the advising relationship.

I used a specific constant comparative method of dual pairs to perform data analysis. According to Boeije (2002), the constant comparative method for dyads should include: 1) comparison within a single interview, 2) comparison between interviews within the same group, 3) comparison of interviews from different groups, 4) comparison in pairs at the level of the

couple, and 5) comparing couples. This approach assured that I established relevant themes and triangulated the multiple sources of data within and between interview groups and pairs. To ensure the integrity of my data collection and analysis, I invoked Milner's (2004) framework of researcher racial and cultural positionality. Using this framework, I performed techniques that forced me to consider my own racial experiences in relation to participants, the racial position of the research participants, and the racial saliency and relevance within my study's context. Furthermore, I implemented other qualitative and case study techniques, such as member checking and triangulation.

Two theoretical frameworks served as a lens for designing and analyzing this study: doctoral student persistence and cross-cultural interaction. The first overlapping frameworks, Tinto's (1993) and Lovitts' (2001) theories of doctoral student persistence provided a lens for contextualizing the doctoral student experience, emphasizing how the student's personal background and other experiences impact the faculty-student relationship and overall persistence. The second framework, Goto's (1997) adaption of Triandis' (1992) cross-cultural interaction conceptual model, provided a lens through which to understand the ways that people of different cultures process cultural differences in order to interact across those same differences. Using both of these models presents a dyadic approach in understanding the ways that race impacts doctoral education and persistence at the level of student and faculty, who represented two different racial backgrounds and, therefore, two different racial experiences.

The study and its findings are organized in four major sections: Literature Review and Theoretical Frameworks, Research Methodology, Findings (Faculty and Students), and Discussion and Implications. The literature review is organized into four major areas: doctoral education and advising, Black doctoral student experience, the integration of racial understanding in education, and theoretical frameworks. In the research methodology section, I introduce my rationale for using case study phenomenology, sampling approach and data

collection methods, research participants, and method for establishing trustworthiness. There are two findings chapters, one for the faculty perspectives and one for the students' perspectives. Lastly, I provide the discussion and implications of the findings, while introducing other theories that assist in further dissecting the faculty and students' experiences.

Chapter Two: Literature Review and Theoretical Frameworks

The purpose of this chapter is to present literary findings and theoretical underpinnings related to doctoral education and racial dynamics. I adapt Barker's (2007) cross-cultural mentoring dyad with individual cultural ideology and institutional context literary framework to serve as a literature roadmap. This framework provided a working, conceptual model that took into consideration the duality of cross-race relationships within the context of higher education. The adapted literature mapping and connection of these areas of literature are shown in Figure 2.1. Using the Figure 2.1 as a framework, I discuss how the cross-race doctoral advising relationship operates within a doctoral education context and how the ways participants engage themselves and others on race impact the doctoral experiences of students, faculty, doctoral education, and doctoral advising.

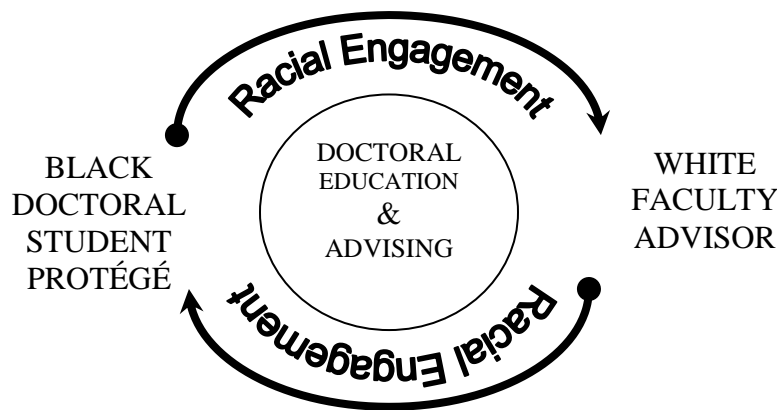


Figure 2.1. Conceptual Framework of the Literature Review for the Present Study

I organize this literature review into three overarching sections: (a) advising and advising relationships in doctoral education, (b) the experiences of doctoral students of color, and (c) cross-race and multicultural engagement.

The Evolution of Advising

In US higher education, advising relationships formed from the increased attention given to research and graduate education. During the colonial and post-colonial periods of higher education, faculty served as informal advisors to students (Frost, 2000). Faculty members

provided students with advice regarding course and career selection (Brubacher & Rudy, 1997; Frost, 2000). It was during this time that faculty and students had regular levels of interaction (Frost, 2000). However, student-faculty interactions began to decrease during the late 1800s with greater attention given to German university models of higher education (Frost, 2000).

American higher education adopted research models from German universities in response to the industrialization movement following the Civil War, which would later give rise to the professoriate, specialized education, and graduate education (Brubacher & Rudy, 1997; Gruber, 1975). Research education was a philosophy based on “investigation and writing” (Frost, 2000, p. 6). Through research, faculty began to produce scholarship designed to enhance the integrity of their respective institution and contribute to the profession of the faculty member’s respective discipline (Gruber, 1975). Because research was a self-applied practice, faculty began to view faculty-student personal interactions as less important (Frost, 2000). The research movement also promoted the concept of specialization, of which undergraduates “wanted no part” (Frost, 2000, p. 7). With the growing focus placed on research, fewer research-oriented faculty viewed their roles as providing guidance to undergraduate students (Frost, 2000).

As research became a highly valued commodity, the personal connection between faculty and students became more distant (Frost, 2000; Gruber, 1975). As a result, institutions like Harvard and Johns Hopkins began to examine formal methods of providing academic advising where students received official faculty advisors (Frost, 2000). Over the next 70 years, universities underwent changes that further shaped academic advising: the growing demand to conduct research and produce findings (Gruber, 1975) and the diversification and increased quantity of students on college campuses (Frost, 2000; Rhatigan, 2000).

With a growing number of faculty conducting research and a growing diversified student population, the academic advising of students by practitioners rather than faculty became a necessity (Frost, 2000). The growing attention given to academic advising resulted in academic

advising becoming an organized profession through the National Academic Advising Association or NACADA in 1977. The association developed six “Core Values” that serve as a guide for those who provide academic advising (2004):

1. Advisors are responsible to the students and individuals they serve.
2. Advisors are responsible for involving others, when appropriate, in the advising process.
3. Advisors are responsible to the college or university in which they work.
4. Advisors are responsible to higher education generally.
5. Advisors are responsible to the community (including the local community, state, and region in which the institution is located).
6. Advisors are responsible to their professional role as advisors and to themselves

personally (<http://www.nacada.ksu.edu/Clearinghouse/AdvisingIssues/Core-Values.htm>).

Since the inception of NACADA, much attention has been given to the ways in which faculty and professionals advise students and how students receive advising. Scholars have examined a wide range of issues related to advising. Some of these issues represent ethics in advising (Frank, 2000), theoretical considerations like incorporating developmental (e.g., career and personality) (Creamer, 2000; McCalla-Wriggins, 2000) and identity (e.g., race and gender) (Creamer, 2000; Priest & McPhee, 2000) theories while other considerations explore special populations who Ender and Wilkie (2000) identified as high-achieving students, gay, lesbian, and bisexual students, student athletes, student with disabilities, and students who are academically at risk (p. 118).

While previous studies included advising approaches and research factoring students’ identities, associations, and level of personal and academic development in the advising process, a majority of the early research focused on undergraduate advising (Creamer, 2000; Frank, 2000; McCalla-Wriggins, 2000; Priest & McPhee, 2000). However, there exist stark differences between undergraduate and graduate advising. While undergraduate advising and overall

academic integration mostly consist of a relationship between students and professional advisors, graduate advising involves a more complex system of students, faculty, departments, and disciplinary communities within and beyond the institution (Kramer, 2000; Lovitts, 2001; Tinto, 1993).

Doctoral Education and Advising

There are specific components of doctoral education and the doctoral student experience that makes graduate education in general and doctoral education in particular a unique experience within the overall context of the higher education learning experience.

Operationalizing graduate or doctoral education as a technical system (Creamer, 2000), graduate or doctoral students must navigate through complex academic and social mechanisms. Other doctoral education scholars characterize doctoral education more holistically as a formation of scholars or “stewards” who maintain the integrity of knowledge and have a commitment to sharing knowledge and advancing their discipline (Walker et al., 2008, p. 8). Despite different philosophical interpretations of the role and design of doctoral education, there remains a central theme of doctoral education: doctoral students undergo a social and academic integration process in graduate education (Gardner, 2005; Gardner & Barnes, 2007; Golde, 2005; Lovitts, 2001; Tinto, 1975).

Doctoral Education Experiences

There are particular aspects of the doctoral or graduate student experience that impact the student’s persistence and satisfaction, ultimately resulting in the student’s completion, non-completion, or continued persistence. Doctoral students must navigate both informal and formal social and academic systems while managing personal issues that may or may not be reflective of the student’s doctoral experience (Lovitts, 2001; Tinto, 1993). Additionally, doctoral students may experience a variety of benchmarks, challenges, and interactions that all contribute to the overall academic and social experiences of the doctoral student (Gardner, 2005). All of these

experiences occur within the framework of a disciplinary and departmental culture, which greatly impact the doctoral student experience (Austin, 2002; Becher, 1981; Golde, 2005; Nettles & Millett, 2006; Walker et al., 2008).

Doctoral Education Benchmarks

Not considering social and academic developmental factors, there are technical aspects of doctoral education that include benchmarks or milestones that students must complete to progress toward graduation. Researchers have broadly identified entry and coursework, general examination, and dissertation and oral defense (Bargar & Mayo-Chamberlain, 1983; Gardner, 2008b; Girves & Wemmerus, 1988) as major milestones. Lovitts (2001) forwarded more specific stages: Stage 1: Entry and adjustment; Stage 2: Development and Competency through requirements (coursework and examinations); Stage 3: Research and completion of the dissertation. Most recently, Walker, Golde, Jones, Conklin Bueschel (2008) identified the “most common” milestones as “course taking, comprehensive exams, approval of the dissertation prospectus, the research and writing of the dissertation, and the final oral defense” (p. 10).

Whether referred to as stages, benchmarks, or milestones, doctoral education is a linear process where doctoral students must complete one component before moving to the next. The linear concept, understanding the linear concept, and successfully passing each stage is essential for navigating the doctoral degree process (Gardner, 2008a; Golde, 2005; Walker et al., 2008). For each benchmark, students must continually manage their role as a doctoral student, the expectation of the program, and their relationship with their faculty, department, and peers (Gardner, 2007, 2008a, 2008b; Gardner & Barnes, 2007; Golde, 2005; Walker et al., 2008) while undergoing doctoral socialization. Weidman, Twale, and Stein (2001) defined socialization as the two-way, “developmental process” through which a doctoral student acquires a disciplinary identity and understanding of disciplinary practices and norms through “knowledge acquisition, investment [or commitment], and involvement” (p. 11). Austin (2002) defined the socialization

process during graduate education as a “crucial point in time to determine whether or not students are exposed to the types of skills and expectations likely to confront them [students] on the job (p. 96). Unfortunately, doctoral students face challenges in understanding and navigating milestones, impeding the socialization process (Austin, 2002; Golde, 2005; Lovitts, 2001).

Doctoral Student Socialization and Integration

There is a growing body of research where scholars examine the challenges and dynamics of doctoral education, socialization, and overall doctoral social and academic integration. Doctoral student persistence is one area of doctoral student scholarship that has garnered attention of researchers and national agencies (Golde & Dore, 2001; Lovitts, 2001; Nettles & Millett, 2006; Walker et al., 2008). More specifically, researchers have explored persistence or attrition through studying doctoral socialization (Austin, 2002; Gardner, 2008b; Nettles & Millett, 2006; Walker et al., 2008). Socialization is the process through which an individual learns to adopt the values, skills, attitudes, norms, and knowledge needed for membership in a given society, group, or organization (Becker, Geer, Hughes, & Strauss, 1961; Kuh & Whitt, 1988; Merton, 1968). At the doctoral level, the socialization process involves a series of “simultaneous” actions and reactions to and with other students, faculty, the discipline, the department, the institution, and external forces (i.e., national peers and colleagues and the larger discipline) (Austin, 2002). There are myriad factors that impact the socialization of doctoral students in their departments and within their discipline: ambiguity and lack of academic and professional direction, financial aid and graduate assistantships, broad professional development opportunities (i.e., national presentations, professional affiliations, etc.), institutional (i.e., departmental and campus-wide) involvement and culture, and peer and faculty interaction and support. I discuss each of these factors in turn below.

Ambiguity and Lack of Academic and Professional Direction

According to Lovitts (2001), cognitive maps are an important aspect of the graduate school experience. These cognitive maps consist of two perspectives: global maps that provide

academic direction and local maps that provides the informal systems within graduate education. This section focuses on the global map or the lack there of in graduate education. In Golde and Dore's (2001) national survey of doctoral students, many reported not having an understanding of how the doctoral process operated. Similarly, Austin (2002), Golde (2005), and Gardner (2008b) all found that this ambiguity still exists in doctoral education. In her study of 40 doctoral students across disciplines, Gardner (2008a) found that students suffered early in their doctoral career from ambiguity of their program. Students described not having a clear understanding of doctoral education, like coursework and program guidelines. This same ambiguity held true for students during their doctoral candidacy in developing their research agenda (Gardner, 2008b; Walker et al., 2008). However, not all students experience this ambiguity. Women doctoral students in Maher, Ford, and Thompson's (2004) study articulated having a clear understanding about the doctoral system although they reported challenges related to gender in navigating the system.

Regardless of understanding the system, Golde (2005) found that many students were disadvantage at the beginning of their doctoral program due to being academically prepared. Some students felt unprepared for doctoral rigor prior to beginning their program or felt academically inferior to peers. Other students were not prepared for graduate studies and the academic culture differences between undergraduate colleges and graduate schools. From their Carnegie Initiative on the Doctorate (CID) study, Walker, Golde, Jones, Conklin-Bueschel, and Hutchings (2008) recommended that ambiguity could be reduced by departments engaging doctoral students in formal discussions on expectations and requirements. Closely related to academic goals and expectations, professional and career planning was another area of ambiguity and misdirection.

Professional and Career Expectations

While the socialization process in doctoral education consists of preparing doctoral students for "entrance to and success in the professional milieu" (Gardner & Barnes, 2007, p.

371), some students encounter issues or challenges in identifying and setting future career goals. There are two schools of thought on the role of career planning in doctoral persistence: 1) students no longer want to pursue academic careers in their discipline, or 2) external career influences intercede. Golde and Dore (2001) found that some doctoral students were not prepared for an academic career, were not aware of non-academic options, were not encouraged by their departments to enter non-academic positions, or any combination of the previous. In a later study, Golde (2005) found that in addition to not being aware of career options, doctoral students reported forming a different opinion of the professoriate. These students no longer saw the role of faculty as attractive and were deterred from the demand to be highly productive in research. Career planning is an important factor in doctoral education because researchers have found positive correlations between those who planned for faculty and post-doctoral careers and those who persisted (Nettles & Millett, 2006), supporting Golde and Dore's finding of the lack of attention given to non-academic careers.

Although not always the first choice in deciding to exit a doctoral program, external forces like existing job markets and career opportunities during the doctoral process are other factors in student persistence and career planning (Lovitts, 2001). Nettles and Millett (2006) revealed that the most common reasons for non-completers' departure were work (33%), lack of financial support (28%), and family needs (24%). However, teaching and research assistantships and other work experiences within graduate education have been noted as mechanisms to further support and socialize doctoral students to the profession, while providing added professional development and financial support (Nettles & Millett, 2006; Rogers & Molina, 2006).

Financial Aid, Assistantships, and Work Experiences

The types and level of financial aid can have different impacts on the doctoral student experience. Much of the research on assistantships supports the claim that assistantships are helpful in doctoral students becoming increasingly socialized and integrated in their profession

(Girves & Wemmerus, 1988; Lovitts, 2001). One reason for the positive correlation between persistence and assistantships is frequency of contact. According to Lovitts (2001), teaching and research assistantships enable doctoral students to spend additional time on campus, in their department, or working with faculty. Teaching assistantships have also been found to have a positive impact on publishing for doctoral students in education and the humanities (Nettles & Millett, 2006). Gardner (2005) found another positive correlation between assistantships and doctoral matriculation. According to participants in Gardner's study, (2005)obtaining financial aid (i.e., fellowships or research funding) provided a sense of accomplishment and welcomed recognition. This type of accomplishment was more illustrated in the sciences.

In contrast, some researchers have found negative effects of different types of aid. Girves and Wemmerus (1988) indicated that students with fellowships did not engage with faculty as often as students with assistantships, resulting in student with fellowships having less interactions with faculty. Nettles and Millett (2006) had a similar finding that varied across discipline. For doctoral students in the humanities and science and mathematics, having a teaching assistantship had a negative effect on doctoral persistence. Teaching assistantships or TAs had a compounding negative effect for those students in science and mathematics; those students with TAs were less likely than students in other disciplines to publish articles. Although assistantships were reported as an effective method of academic integration, these negative effects on assistantships, particularly TAs, were mostly associated with graduate student exploitation (Chun-Mei et al., 2007; Nettles & Millett, 2006). Integration and engagement is not limited to assistantship experiences. Scholars have examined other forms of involvement (i.e., research) beyond assistantships in doctoral education (Gardner & Barnes, 2007; Lovitts, 2001).

Research Experiences and Professional Development

Research experiences and professional development are other aspects of doctoral education that contribute to doctoral students' overall socialization and personal development.

Being capable of conducting research is an important aspect of doctoral education, specifically for doctoral students who aspire to be research faculty members (Walker et al., 2008). However, conducting research still remains an issue for doctoral students. Walker et al. (2008) uncovered that while many doctoral students could conduct research (74%) and develop innovative research questions (78%), there still remained almost 24% and 21% students, respectively, who could not. Within departments and disciplines, there may be incongruence between disciplinary research practices or methodologies and student interests. In her study, Golde (2005) found that many students noted that they were “ill-suited to being lifelong practitioners of their discipline [research context]” (p. 681). These students felt their personal strengths did not align with the academic applications Golde referred to being a “productive researcher and scholar” (p. 681) of the discipline.

While research provides a form of professional development, students may further develop themselves professionally through other forms of engagement. Other professional development activities during doctoral education can range from information gathering to conference attendance. One strategy of professional development includes subscribing to academic and professional journals. In terms of persistence, completers compared to non-completers of doctoral programs were more likely to subscribe to academic journals (Lovitts, 2001). In Lovitts’ study, completers were more likely to join professional associations and attend professional meetings. These activities were in relation to time in program, the longer in the program the greater participation (Gardner & Barnes, 2007; Lovitts, 2001; Nettles & Millett, 2006). Gardner (2008a) found a similar response among her research participants. Students later in their doctoral program had greater participation in their professional conferences, in addition to receiving other professional support (i.e., writing skills). Much of the research on student involvement through associations reflects undergraduate education, but graduate student involvement differs tremendously from undergraduate life and additional research is needed on

how students view their participation of and membership in these organizations (Gardner & Barnes, 2007). Previous research on professional development does not reference the role of departments on promoting professional development, but scholars recommend that departments establish formal systems of professional development for doctoral students (Austin, 2002; Gardner, 2008b; Golde, 2005; Lovitts, 2001; Walker et al., 2008).

Departmental Culture and Engagement

Doctoral education involves both global and local cognitive maps (Lovitts, 2001). While global maps involve learning about and being engaged with the larger discipline (i.e., national and professional affiliations), local maps (local and institutional engagement) are essential to navigating the doctoral education. Departmental culture and engagement largely influences a doctorate student's experience in both indirect (i.e., faculty and discipline-based behaviors) and direct ways (i.e., relationships with students). Some scholars have posited that departments provide "the norms and expectations of the faculty" (Girves & Wemmerus, 1988, p. 168). Others have found that departments "act as lenses and filters, illuminating and privileging particular versions of the disciplinary life to the exclusion of others" (Golde, 2005, p. 695). Most studies on departments point to the ways in which departmental culture, and in some cases disciplinary culture, shape the academic and social experiences of students (Gardner, 2005, 2007; Golde, 2005; Nettles & Millett, 2006; Walker et al., 2008). Similar to the overall integrative system of doctoral education, Lovitts (2001) characterized a departmental community as a dual system: academic and social systems. According to Lovitts:

1. Academic integration develops through task integration, working together on the intellectual and professional tasks of graduate education: learning, teaching, researching, and publishing. (p. 42)
2. Social integration is brought about through socioemotional integration, supportive interactions inside and outside the department with members of the departmental community. (p. 42)

There are instances where departments provide opportunities that represent an overlapping of both academic and social activities, such as “colloquia, brown bag lunches, on-or off-campus social hours, and sports or other recreational activities” (Lovitts, 2001, p. 42). As stated earlier, many of the activities of a department are largely influenced by discipline (Girves & Wemmerus, 1988; Lovitts, 2001). For example, some disciplines, like those in the hard sciences, may present many opportunities for faculty and students or groups of students to interact, hence potential, greater levels of social integration versus a discipline, like English, where student activities include more independent, isolated activities (Lovitts, 2001). Golde (2005) forwarded that department and discipline are inseparable; departments are only the “instantiation of a discipline” (p. 695).

Just like larger societal cultures, doctoral students may be faced with perceptions of not fitting in or there may be a mismatch between doctoral student and the culture of discipline or department, resulting in a sense of marginalization. This sense of not fitting within the culture can manifest in different ways. Students interviewed by Golde (2005) referenced a lack of understanding the department’s expectation. These expectations were related to not only the academic expectations of the department, but also to the professional preparation for the discipline. For example, doctoral students in the humanities referenced not being aware that the humanities doctoral program was designed to prepare students for professional careers versus providing additional insight into their respective field. Other students, like those in the hard sciences (e.g., biology), commented on their departments expecting doctoral students to contribute large amounts of time to graduate work (Golde, 2005). This last perception supports the previous findings that exploitation is an additional occurrence in doctoral education (Nettles & Millett, 2006). One final aspect of departmental culture has been cited as one of the most noted indicators and triggers of socialization in doctoral education, departments, and a discipline. This is the relationship between doctoral students and their peers and faculty (Austin,

2002; Gardner, 2005, 2007; Golde, 2005; Lovitts, 2001; Nettles & Millett, 2006; Walker et al., 2008).

Doctoral Support, Interaction, and Advising

To this point, I have presented the broad experiences of doctoral students and the nature of doctoral education. These experiences include ambiguity, assistantships, professional affiliations, and other forms of academic involvement. Scholars have provided a framework for conceptualizing doctoral education that encompasses academic and social mapping toward degree completion (Lovitts, 2001; Tinto, 1993). During the progression toward degree completion, doctoral students face a myriad of interactions like those mentioned earlier. Related to engagement, these interactions may range from engaging with faculty and peers at their institutions to interacting with faculty and other graduate students at national, professional conferences. More importantly, student-student or peer relationships and student-faculty relationships at departmental levels are essential components of doctoral education that cross disciplines and departments (Gardner, 2007). In these next two sub-sections, I discuss the benefits, experiences, challenges, and dynamics of both student- and faculty-student relationships, and present the major gap in doctoral student research that my study addresses.

Peer-Support and Interaction

Peer support has many beneficial outcomes for doctoral students and plays a tremendous role in the lives of doctoral students and student persistence (Lovitts, 2001). In Gardner's (2005) study, peer support was seen as doctoral students' most direct source of "guidance, support, friendship, and stability" (p. 147), with the exception of part-time students. For example, some students relied on peer support in selecting their advisor or learning more about the department. Because of this tremendous resource, Bargar and Mayo-Chamberlain (1983) urged doctoral students to seek out peer relationships. Bargar and Mayo-Chamberlain (1983) and Golde (2005) both posited that students with peer relationships may be at an advantage in navigating the pure

academic aspects of doctoral programs. Other researchers have supported the positive impact claim with their findings that students with positive peer interactions had greater persistence (Golde, 2005; Nettles & Millett, 2006) and program satisfaction (Golde, 2005). Additionally, students in peer relationships may see their peers as not only colleagues, but also as mentors (Gardner, 2005) and as friends (Lovitts, 2001).

Although peer interactions can have positive effects on doctoral student persistence, experiences, and integration, there are individual characteristics that may impede peer interactions. One such characteristic is relationship status. Students with a partner often report less peer interaction (Lovitts, 2001; Nettles & Millett, 2006), which places these students at a disadvantage when considering the positive effects of having peer interactions. Other discriminatory factors such as income, age, enrollment status, and career aspirations can also have different effects on peer interaction (Nettles & Millett, 2006).

Table 2.1. Significant Indicators of Peer Interactions

Category	Characteristics of <u>strong</u> peer interaction	Characteristics of <u>weak</u> peer interaction
Income	High parental SES (ENGR)	Low household income
Relationship	**	Married/partnered with children under 18 (SOCIAL SCI & EDUC)
Undergraduate	Private institution (EDUC, SCI/MATH & SOCIAL SCI)	**
Degree	Previous masters (ENGR)	*
Age	**	Older students (ENGR, SCI/MATH & SOCIAL SCI)
Enrollment	Continuing enrollment as full-time (EDUC & SOCIAL SCI)	**
Career Aspirations	Career as a professor or post-doctoral researcher (HUMN)	Career as a professor or post-doctoral researcher (EDUC)

Legend: EDUC = Education; ENGR = Engineering; HUMN = Humanities; SCI/MATH =

Science & Mathematics; SOCIAL SCI = Social Sciences

Table produced by author using data from *Three Magic Letters: Getting to the Ph.D.* (Nettles & Millett, 2006)

**No Relationship

By examining Table 2.1, it is evident how discipline and other academic (e.g., career aspirations) and non-academic (e.g., age) factors can impact the likelihood of doctoral students having peer interactions. In developing peer interactions, there may be pitfalls beyond disciplinary differences associated with working with other students. In Lovitts' (2001) study, non-completers discussed the lack of positive interaction with peers. Students noted two major characteristics that were not appealing when deciding to form peer relationships: 1) doctoral students who were overly enthralled in their discipline, and 2) doctoral students who had partners and would not readily engage with other students. Although peer interactions can prove beneficial to doctoral students, based on the level and type of interaction between students, peer relationships can have a lasting effect where students decide not to engage and become isolated.

Faculty-Student Relationship

As important as peer relationships may be, according to Lovitts (2001), the student-faculty interaction is the most important relationship in doctoral education. In this section, I present literature on student-faculty relationships in general and student-faculty advisor relationships in particular. I maintain this dual approach because faculty interactions include both the students' relationships with departmental faculty (Gardner, 2005, 2008a, 2008b) and the faculty advisor, which is often the central theme when discussing faculty and doctoral education (Lovitts, 2001).

From the historical view of the apprenticeship (Creamer, 2000; Gardner, 2005), faculty have been instrumental in the doctoral socialization of student into the field. The role of faculty advisor and the importance of the student-faculty advisor relationship in doctoral education have been characterized in many different ways. The faculty advisor has been described as the "role model and becomes the primary socializing agent in the department" and "establishes the standards of performance and the behavior norms for his or her advisee" (Girves & Wemmerus, 1988, p. 185). In Chun-Mei, Golde, and McCormick's (2007) study, one student described the

student-faculty advisor relationship as this:

It is impossible to overestimate the significance of the student-advisor relationship. One cannot be too careful about choosing an advisor. This is both a personal and professional relationship that rivals marriage and parenthood in its complexity, variety and ramifications for the rest of one's life. (p. 263)

Lovitts (2001) described the advisor as the “central and most powerful person not only on a graduate student's dissertation committee but also during the student's trajectory through graduate school” (p. 131). Although some doctoral education scholars have called for a reengineering of apprenticeship models in graduate education (Walker et al., 2008), the faculty advisor still remains central to the success of doctoral students. However, one area of needed clarification in studying doctoral advising is defining advisor in education and graduate school contexts.

The faculty advisor and advising as function of a faculty member in doctoral education have been defined in many different ways. One occurrence of these definitions in the literature is the interweaving of the term graduate advisor and graduate mentor; for that reason, I may use mentor to describe relationships in instances where authors use mentor to describe advising functions. For example, Creighton, Parks, and Creighton (2007) defined advisor as “a person who is typically assigned to a department or program to meet with the student, to provide advice on degree plans and what courses to take, and address other academic issues or concerns” (p. 4). The authors defined the term mentor as “a faculty member to whom the students seeks to emulate professionally, and a person the student chooses to work with and learn from during the research process” (p. 4). In this instance, the authors associate “research” as being a mentoring function versus an advising function. Nettles and Millett (2006) operationalized faculty advisor as “a faculty or research adviser assigned by the department or program to act in an official capacity in such ways as discussing and approving course work or signing registration forms” (p. 265).

Extending the role of advisor as more than a signature, Chun-Mei, Golde, and

McCormick (2007) defined the faculty advisor as “the one faculty member who is the academic advisor, dissertation chair or research supervisor whom the student considers his or her primary formal advisor” (p. 264). It is this definition that I use to contextualize my study. Although faculty advisors can serve as mentors to students (Austin, 2002; Girves, Zepeda, & Gwathmey, 2005) and those faculty advisors in this study may constitute dual roles, the unit of analysis remains the faculty advisor and mentoring as a function of advising may be an emerging theme.

Benefits of Student-Faculty Interaction

Previously, I noted the importance of the student-faculty (S – F) relationship. Additionally, there are empirical data that support the claim that S – F interaction is beneficial to students. One benefit of S – F relationships is access to financial aid. In their study, Nettles and Millett (2006) found that students involved in S – F relationships had a greater possibility of obtaining research assistantships and teaching assistantships compared to those students who did not have this relationship. Similarly, Girves and Wemmerus (1988) found that involvement, which they defined as having an assistantship, was directly impacted by student-faculty relationships. A second benefit may include research productivity. Golde (2005) found that S – F relationships had a positive impact on research activity, funding, and productivity. Additionally, S – F relationships may positively impact overall persistence and satisfaction in doctoral education. When Lovitts (2001) interviewed doctoral student non-completers, she found that those non-completers who had advisors persisted longer than non-completers without a faculty advisor. Like Lovitts, other researchers have found both a direct and indirect relationship between S – F interactions doctoral student persistence (Girves & Wemmerus, 1988). Lastly, Nettles and Millett (2006) revealed that, excluding students in the field of education, doctoral students who had faculty advisors (who they also saw as mentors), were the most happy and satisfied in their doctoral program compared to doctoral students without faculty advisors.

Faculty Support

With the different types of benefits that stem from the student-faculty and student-advisor relationship, there are different ways in which faculty support and interact with students. In order to provide support to doctoral students, faculty may assume a myriad of roles that may benefit the professional, cognitive, and intellectual development of students. One role that students consider important is the role of listener. Gardner (2007) interviewed students who stated that listening was a positive experience when interacting with their advisor. Another important role for faculty is orienting students. Researchers concluded from student interviews that faculty can be supportive through orienting students to the doctoral process and the department (Bargar & Mayo-Chamberlain, 1983; Gardner, 2007; Maher et al., 2004). Bargar and Mayo-Chamberlain (1983) recommended academic orientation—faculty providing departmental and discipline expectations to ensure students are a good fit for the department and the discipline. This role of orientation may extend and emerge into another role, professional development. Gardner (2008a) and Lovitts (2001) found that students either sought or received some form of professional development, like faculty connecting students with other scholars in the field (Gardner, 2008a) or contacting colleagues regarding career opportunities (Lovitts, 2001). Other roles completed by faculty included providing feedback and assessment (Austin, 2002; Bargar & Mayo-Chamberlain, 1983), which contributed to students' cognitive development; mentoring (Lovitts, 2001; Nettles & Millett, 2006), which provided students with additional support beyond course and career advising; and helping students weave their personal academic interests and strengths into the demands and culture of the discipline (Bargar & Mayo-Chamberlain, 1983), which helps to develop their “independent problem-solving” skills (p. 412). The above roles are those that may span over a student's doctoral career, but Bargar and Mayo-Chamberlain (1983) identified roles specific to particular stages of student's doctoral career.

Bargar and Mayo-Chamberlain (1983) organized the role of advisor within three doctoral stages: General Exam, Oral Exam, and Dissertation. Prior to taking the general exam, the authors

proposed that advisors can work with students to discuss the developmental process of the general exam, which includes the student having a clear understanding of the process and realizing his or her academic strengths, weaknesses, and abilities. During the oral exam process, advisors may provide both academic and psychosocial support in a number of ways (Bargar & Mayo-Chamberlain, 1983):

Pre-Exam Role

1. Allowing students to share their feelings regarding the exam process
2. Discussing the general and oral exam process
3. Showing confidence in the student's ability
4. Discussing possible questions that may arise during the oral examination

During the Oral Exam

5. Encouraging "appropriate questions from examiners" (p. 414)
6. Displaying non-verbal encouragement to the student

Post-Exam Role

7. Providing honest feedback
8. Discussing other issues or concerns regarding the content, behavior, or presentation during the oral exam
9. Responding either verbally or non-verbally to the student's feelings stemming from the oral exam

During the final stage in the doctoral process, advisors should be open and reflective as students develop their research topic while avoiding taking ownership of the research problem (Bargar & Mayo-Chamberlain, 1983). Advisors should also challenge students to be critical of their research topic and offer critique (Bargar & Mayo-Chamberlain, 1983). However, critique should only be given when student have had enough time to write. Bargar and Mayo-Chamberlain urged advisors to work with students to establish guidelines and brainstorm problems that could

emerge during the writing process and oral defense and discuss the possible feelings that may follow the oral defense, mentioning ways to deal with those feelings. Following the oral dissertation defense, the advisor should prepare to celebrate in the joyful feelings with the student and be prepared to discuss the student's future. As faculty take on these varying roles and responsibilities, there are some common characteristics of faculty-student and faculty advisor-student protégé relationships that scholars, students, and professionals identify as important and essential in fostering effective and/or positive relationships.

Characteristics of Faculty-Student Interactions

There have been multiple perspectives on what makes an effective or positive faculty-student relationship for doctoral students. These perspectives represent characteristics of individual faculty or advisors, characteristics of advisor behavior, and philosophical viewpoints on best practices.

Characteristics of Individual Faculty. In their study on advisor choice and behavior and student satisfaction, Chun-Mei, Golde, and McCormick (2007) examined results from a national survey of doctoral students' considerations for selecting an advisor. Advisor choice represented three dimensions: advisor reputation as a "good teacher, researcher, and advisor"; intellectual compatibility as the "alignment of the advisor's intellectual interests and methodological expertise with the student's interests" and "expectations of ensuring high-quality work"; and pragmatic benefits as "financial support and a favorable work environment" (Chun-Mei et al., 2007, p. 267). The researchers used factor analysis to identify key discipline differences in advisor choice. Doctoral students in the humanities considered advisor reputation in selecting an advisor versus those students in the biological and physical sciences who relied more on the pragmatic characteristics of an advisor. Similar to those students in the humanities, students interviewed by Lovitts (2001) commented on wanting an advisor who was highly regarded in their respective field and who shared the research interest of the students. Doctoral

students in the social sciences tended to not prefer specific advisor characteristics over other characteristics.

Students also noted negative characteristics of faculty advisors. Some of these characteristics included having extreme personalities ranging from having their “heads in the clouds” to being a “hard-nose-bully” (Lovitts, 2001, p. 138). These two extremes represented faculty who were overly involved in their discipline and the field and lacked some personal connections and others who were strict academic disciplinarians and expected students to be academically independent.

Characteristics of Advisor Behaviors. In addition to studying advisor choice, Chun-Mei, Golde, and McCormick (2007) also studied doctoral students’ desired or preferred advising behaviors. These advisor behaviors consisted of four major factors: academic advising including feedback on research; personal touch or that the advisor cares about the student as a “whole” person (p. 268); career development, wherein the advisor assists in writing proposals or grants; and cheap labor, where the advisor sees the student as inexpensive labor. Through a factor analysis, Chun-Mei, Golde, and McCormick found that doctoral students in the social sciences and humanities experienced more academic advising and personal touch behaviors than students in the biological and physical sciences. Doctoral completers in Lovitts (2001) study reported that their advisors, too, had an interest in them as a person, in addition to their ideas and professional development. However, Chun-Mei, Golde, and McCormick (2007) found that students in the sciences experienced greater career development than students in the humanities. Consistent with other studies on financial aid (Nettles & Millett, 2006), students in the sciences had negative experiences in being treated as cheap labor or exploited in contrast to students in the social sciences and humanities. Exploitation represented having to work extra hours or work to advance the research agenda of the faculty advisor. A lack of social interaction was another behavior that negatively impacted students in Lovitts’ study. In terms of best practices, Lovitts (2001) found

that many non-completers reported not knowing their advisors very well. She recommended that students would benefit from selecting or being selected by their faculty advisor. This procedure would represent a less random and more informed process.

From a philosophical perspective, Walker et al. (2008) reported that doctoral education must undergo a reconceptualization of the doctoral advising and mentoring process. The authors developed the best practices using data from their assessment of several doctoral programs and interviews with faculty and students. They recommend a revised apprenticeship approach consisting of five major components: intentionality, multiple relationships, collective responsibility, recognition, and respect, trust, and reciprocity. Apprenticeship intentionality consists of faculty providing students with a broad view of concepts, deconstructing those concepts, and allowing students to make meaning of and incorporate those concepts into their own understanding. What makes this type of task intentional is the focus that faculty must place on developing the student. Multiple relationships and collective responsibility in an apprenticeship model have some connections. According to Walker et al.(2008), programs should develop a culture that promotes collective development where students have both a faculty advisor and mentors. Additionally, the authors suggested that departments, collectively, take responsibility for academic and social integration, developing common expectations and goals and fostering collegiality amongst faculty, staff, and students. The role of recognition involves departments creating mechanisms to highlight examples or reward practices of great teaching and mentoring. These mechanisms can provide other faculty with best practices. The final suggested faculty behaviors include respect, trust, and reciprocity. Walker et al. (2008) eloquently stated:

Like any relationship, apprenticeships are more likely to flourish when they are based on and cultivate the qualities of respect, trust, and reciprocity. These qualities are important not simply because they make the relationship more pleasant; they are necessary conditions for learning. (p. 102)

The apprenticeship model shifts the old paradigm of master and student where knowledge is

unidirectional to a new paradigm where there is collective leadership and mentoring and bidirectional teaching and learning between faculty and students (Walker et al., 2008).

Challenges of Student-Faculty Interactions

To this point in the literature review, I have presented components of doctoral advising and the role of student-faculty interactions, including positive and negative characteristics and behaviors of these interactions. With the complexities of doctoral education and the human interactions, there are challenges that may impede positive, effective student-faculty and student-advisor relationships. From both qualitative and quantitative examinations of doctoral education, researchers have documented several challenges of students, faculty, and departments in fostering student-faculty interactions. Nettles and Millett (2006) identified several measures needed for students to have positive perceptions of their student-faculty interaction: 1) being enrolled in their first doctoral program, 2) having a mentor, 3) desiring a future career as faculty or a post-doctoral researcher, and for students in engineering, having a high quantitative and analytical score on the graduate record examination (GRE). Students not having these conditions are thought to not have positive experiences. Departmental issues may also plague student-faculty relationships. Students in Gardner's (2005, 2008a) study noted their observation of the interdepartmental politics among faculty, which they felt jeopardized students' relationships with faculty.

The ways in which students and advisors are paired may also negatively impact the overall student-advisor relationships. Interviewees from Lovitts' (2001) study noted mostly advisor selection or the lack thereof as a hindrance in their doctoral pursuit. Most non-completers mentioned being assigned an advisor. Lovitts concluded that being assigned an advisor could result in "no connection" between advisor and student (p. 133). She revealed that some doctoral students were not aware they could change advisors. The selection process of student to advisor also happened by default (Lovitts, 2001). Lovitts identified two different types of default:

students received an advisor due to either the availability of only one faculty member in the student's research area, or no one else could do it. In the case of the former, students found their faculty member's supportive and helpful compared to students who default faculty member was the only available faculty member. Lastly, Lovitts emphasized the importance of their being a formal and informal system that would enable students to find and select an advisor.

Other challenges in student-faculty relationships include issues related specifically to faculty. Bargar and Mayo-Chamberlain (1983) offered that faculty faced "developmental issues" that could impact their ability to advise. These issues included the academic pressures to be productive and innovative in research, the need for establishing collegiality among other faculty, and the administrative and financial pressures of "teaching assignments, advisee assignments, graduate faculty status, tenure, salary increases, and so on" (p. 418).

Faculty Perspectives on Advising

Although there are issues related to faculty, there is very little research that provides the faculty perspective on student-faculty advising interactions. Lovitts (2001) interviewed faculty who reflected on their experiences with doctoral student advisees. In advisee selection, faculty commented on three different approaches in advisee selection: 1) class interactions, 2) common interest, and 3) student request. However, there is one challenge in advisee selection stemming from interaction. Faculty who were high producers (HP) of doctoral candidates had more student interactions and greater contact, indicating the probable disadvantage of faculty who are low producers (LP) of doctoral candidates. HP faculty were also found to be more likely to:

- Be reflective of advising
- Initiate contact with students
- Engage students in research collaboration and papers
- Encourage students to join professional associations, linking the student's involvement to the socialization process

- Find jobs for students through calling, writing recommendations, gaining additional insight from colleagues into upcoming jobs
- Attend colloquia
- Attend brown bags
- Attend on-campus happy hours
- Be invited to student's home

While other scholars have taken a dyadic approach to analyzing the advisee-advisor relationship in doctoral education (Girves & Wemmerus, 1988), there is a dearth in the literature on comparing advisor and advisee perspectives and examining congruence and incongruence in perspective.

There are other dynamics of the student-faculty relationship that may impact the nature of the student-faculty relationship. Scholars have explored doctoral education and faculty interactions through cultural and international (Chapdelaine & Alexitch, 2004), gender (Green & Kim, 2005; Maher et al., 2004), racial (Girves & Wemmerus, 1988; Girves et al., 2005; Holland, 1993; Nettles, 1990; Rogers & Molina, 2006; Thomas, Willis, & Davis, 2007), and intersecting (i.e., gender and international) (Green & Kim, 2005; Stanley, 1994; Walker et al., 2008) lenses. These studies lend credence to the concept that both the student's doctoral experience and the student's interaction with peers and faculty reflect the student's background and more specifically, the student's culture. Cultural dynamics in doctoral education are becoming more salient as graduate schools and doctoral education become more diversified and diversity is seen as an asset in the greater workforce (Woodrow Wilson National Fellowship Foundation, 2005). With this growing diversity, there is a lack of studies that include an analysis combining faculty-student advising relationship, dual perspective, and the role of race.

Race of the Doctorate

Only 1% of those 18 years and older hold doctoral degrees (United States Census Bureau,

2003). While ethnic minorities represent a significant percentage (over 20%) in the US, Black and Latino/a students are highly underrepresented in doctoral education (Nettles & Millett, 2006). Blacks and Latino/as with doctoral degrees comprise only 0.3% and 0.4%, respectively, of US citizens 18 years and older and only 3.5 and 4.1%, respectively, of those with doctoral degrees (Nettles & Millett, 2006; United States Census Bureau, 2003). Contrastingly, Whites and Asian Americans with doctoral degrees comprise 1.1% and 2.6%, respectively, of US citizens 18 years and older, an overrepresentation in the national average of those with doctoral degree average. Of those with doctoral degrees, Whites and Asian Americans comprised 81.6% and 10.2%, respectively, of those with doctoral degrees (Nettles & Millett, 2006).

Overall, there have been increases in graduate enrollment by race in the past several decades. Blacks (see figure 2.2) have experienced the most significant gains in 10 years over one-year, four-year, and 10-year periods (Cook & Cordova, 2006). According Cook and Cordova (2006), graduate enrollment for Blacks increased by 88.4% from 1994 to 2004, 35.1% from 2000 to 2004, and 7.0% from 2003 to 2004. The total 10-year increase was 104,820 to 197,482 students. Although there have been significant gains for ethnic minorities, there remains a disparity between the number ethnic minorities and Whites.

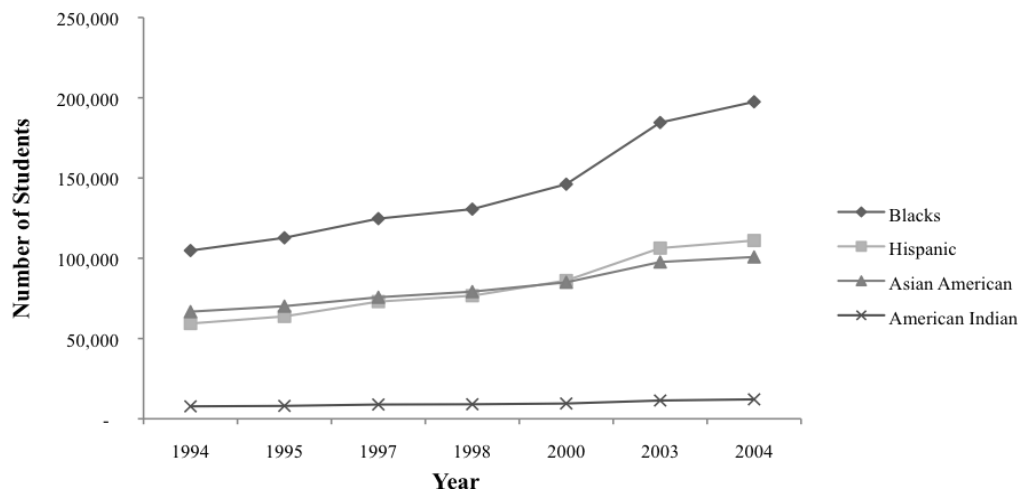


Figure 2.2. Graduate Enrollment 10-year Trend for Ethnic Minorities.

White students' graduate enrollment represented 83.5% of US students in 1994 and 74.9% in

2004 (Cook & Cordova, 2006). The total ethnic minority enrollment was 16.5% in 1994 and 25.1% in 2004.

Like graduate school enrollment, there have been gains made among ethnic minorities in doctoral degree attainment (see Figure 2.3). Black students experienced the most change between the academic years of 1994-95 to 2004-05. The number of Blacks attaining doctoral degrees has doubled over the 10 years (Cook & Cordova, 2006). In 1994-95, 1,363 Black students received doctoral degrees, representing 4.4% of US citizens awarded doctoral degrees. In 2004-05, the number of Blacks who received doctoral degrees was 2,873, representing 8.1% of US citizens awarded doctoral degrees. Although Blacks and domestic ethnic minorities as a whole experienced a 68.6% increase in obtaining doctoral degrees from 1994 to 2005, Whites still accounted for 79% of those doctoral degree recipients in 2004-05.

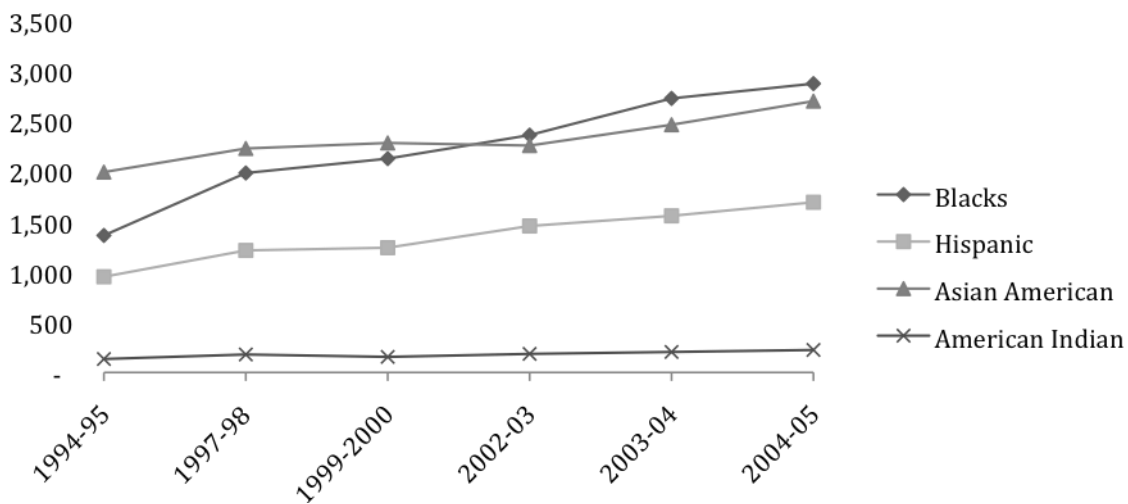


Figure 2.3. Doctoral Degree Attainment 10-year Trend for Ethnic Minorities.

Based on the above statistics, Black doctoral students are one of the fastest growing recipients of doctoral degrees, but like Latino/as, remain significantly underrepresented in doctoral education when compared to their demographic representation in the greater US population (Cook & Cordova, 2006). Compounding the underrepresentation of Blacks in the

doctorate is the issue related to retention. Nettles and Millett (2006) found that Blacks and Latin Americans have higher attrition rates compared to Asian American, international, and White doctoral students. Because doctoral education is a process of faculty mentoring doctoral students (Lovitts, 2001) and White faculty still comprise more than 80% of full-time faculty (Cook & Cordova, 2006), there is a greater likelihood of cross-race advising or White faculty advising Black doctoral students (Bowman, Kite, Branscombe, & Williams, 1999).

Cross-Race Relationships

Much of the pioneering research conducted on cross-race and dual perspectives in developmental relationships appear in business and management studies. The work of David Thomas (1990, 1993, 2001) has been the only comprehensive study of cross-race developmental relationships that examined both mentorship or sponsorship and the congruence and incongruence of participants' choices to manage racial differences. In his first studies, Thomas (1990) studied the impact of race on managers' experiences in mentor-like development relationships at the WRL Corporation. He found that "blacks experienced same-race relationships as providing significantly more psychosocial support than cross-race relationships" (p. 488) due to the need for Blacks to form relationships based on identity. Like most cases at PWIs, his research showed that White males were more likely to be mentors for White females, African American males, and African American females.

In a 1993 qualitative study, Thomas explored how each party in cross-racial developmental relationships "managed their racial differences" and the effect the decision had on the mentoring relationship (p. 171). Thomas discovered each participant had two possible methods of handling racial differences: denial or suppression and direct engagement. The majority of these relationships used denial or suppression as a way of handling race-related issues and effect. African Americans who adopted denial or suppression tactics for dealing with race reported no "negative effect" in their cross race relationship and no signs of prejudice

practiced by the White mentor (p. 179). These same African Americans did not have “strong African American networks” when they entered into these cross-racial relationships (p. 179). In contrast, those African Americans who directly engaged believed that racial conflict was a positive attribute of the cross-race relationship. They also felt that their racial identity was an “important aspect” of themselves (p. 180). There were three issues to consider when considering cross-racial relationships: maintaining self-identification, avoiding negative stereotypes, and avoiding protective hesitation (the tendency not to discuss racial issues) (Thomas, 2001). These findings have emerged among studies on faculty cross-race interactions, which provide a higher education context for considering the role of race in academic, apprenticeship or mentor-like relationships.

Faculty and Cross-Race Developmental Relationships. There have been recent studies on cross-race interaction between senior and junior faculty members (Holmes, Land, & Hinton-Hudson, 2007; Johnson-Bailey & Cervero, 2004; Tillman, 2001). Of the 10 Black faculty members in Tillman’s study, nine had White mentors and two had Black mentors who were a secondary mentor. All of these protégés worked at a PWI. She found that race was not a factor in the professional development of junior Black faculty; however, race was a factor in the protégés’ ability to deal with feelings of isolation. Isolation included the feeling of their research areas, normally around race, not being valued by the department or not being understood by their faculty mentors. Tillman (1995, 2001) posited that PWIs must be more intentional about mentoring programs that help mentors in addressing not only the professional needs of protégés, but the social, cultural, and emotional needs of protégés.

In Holmes, Land, and Hinton-Hudson ‘s (2007) study of Black women faculty at PWIs, the authors found that more than half (6) of their 11 research participants formed their mentoring relationships during their graduate study. Furthermore, the majority of these women had White male mentors. Only two of the six women mentioned their preference of having a mentor of the

same race, gender, and ethnicity. Their justification was based on the women's need to have a mentor who could share insight into navigating in a "White environment" (p. 111), which is consistent with other findings of same-race preference (Guiffrida, 2005; Ugbah & Williams, 1989).

In an autoethnography, Johnson-Bailey and Cervero (2004) shared their experiences of managing their racial differences. Johnson-Bailey was a Black female junior faculty and Cervero was a White male senior faculty. The authors identified five areas that impacted their cross-race mentoring relationship: 1) trust be established between mentor and protégé; 2) Whites acknowledging that Blacks may still experience racism and Blacks being prepared to discuss such events; 3) Whites understanding the dual roles that Black faculty serve as researcher and advocate and helping the Black faculty member manage those roles while navigating toward tenure; 4) Whites realizing the social power dynamic that exist between Whites and Blacks and offering advice of dealing with verbal attacks from Whites (i.e., White students in the classroom); 5) White senior members being able to situate themselves in the context of Black junior members; and 6) Both White mentors and Black protégés seeing the role race places in the mentoring relationship, but being able to still "connect as people" in order to "reshape racially defined relations of power" (p. 18). Although there is a lack of studies that examine the dual perspectives of Black doctoral students and their White faculty advisors, there does exist a body of literature that represents the deconstruction of the cross-race relationship: 1) Black doctoral students experiences and 2) cross-race interactions between faculty and students, which lend themselves to better understanding cross-race doctoral advising.

Black Doctoral Students' Experience

There is a growing body of literature that supports the notion that Black students in higher education have unique experiences that differ from other students of color and White students (Allen, Epps, & Haniff, 1991; Davidson & Foster-Johnson, 2001; Fleming, 1984; Fries-

Britt & Turner, 2002; Jones, 2001). Although some of the experiences are consistent for undergraduate, master, and doctoral students, there are experiences that are specific to graduate students in general (Austin, 2002; Gardner, 2008b; Gardner & Barnes, 2007; Golde, 2005; Golde & Dore, 2001; Lovitts, 2001; Nettles & Millett, 2006; Tinto, 1993) in general and doctoral students in particular (Anderson-Thompkins, Gasman, Gerstl-Pepin, Hathaway, & Rasheed, 2004; Gasman et al., 2004; Holland, 1993; Jones, 2000; Mabokela & Green, 2000; Milner, 2004; Nettles, 1990; Rogers & Molina, 2006; Willie, Grady, & Hope, 1991; Woodrow Wilson National Fellowship Foundation, 2005). One area of concern for Black graduate and doctoral students that is consistent for both undergraduate and graduate students was the poor racial climate.

Racial Climate for Black Graduate Students

The racial climate for Black graduate or doctoral students may be a reflection of the student's interaction with the institution (Clark & Garza, 1994), department (Davidson & Foster-Johnson, 2001), and individuals (i.e., faculty and students) (Milner, 2004). According to Nettles (1990), Black doctoral students report a greater sense of racial discrimination than Latino/a and White doctoral students. Institutional or campus racism experienced by Black graduate and doctoral students may include Black students perceiving a lack of friendliness on the greater campus and lack of overall campus diversity (Willie et al., 1991). On a more departmental level, Davidson and Foster (2001) forwarded that graduate schools tend to focus more on assimilation than cultural pluralism. Cultural pluralism is the idea of recognizing each person's background and cultural contribution (Davidson & Foster-Johnson, 2001). The issue of cultural identity is consistent with Robinson's (1999) findings that doctoral students in predominantly White settings sometimes feel a sense of "social estrangement and sociocultural alienation" (p. 124).

A hostile racial climate for Black doctoral students may originate within or outside the classroom and may be overt or covert between students and faculty. Milner (2004) commented on two major issues that emerged during graduate school matriculation: 1) Black students having

to speak for the Black race, and 2) majority students having a color-blind ideology. Lewis, Chesler, and Foreman (2000) described color-blind ideology as the majority (i.e., Whites in this context) often disregarding group identities, focusing on the individual, which is a common practice for members of the White race (Kendall, 2006). Further, color-blind ideology may damage intergroup relations by ignoring the importance of cultural group dynamics.

Black doctoral students have also reported feeling invisible, isolated, and undervalued. A sense of invisibility emerged in Patterson-Stewart, Ritchie, and Sanders' (1997) study on Blacks in doctoral programs at predominantly White institutions. Black doctoral students indicated the history of marginalization of Blacks compounded with the racist behaviors (primarily being ignored) of White faculty and students both added to their sense of invisibility. Related to the sense of invisibility, is the sense of isolation. In a personal narrative, Sligh-Dewalt (2004) recounted her doctoral program experiences where she often did not receive the same information as peers and being isolated for knowing more than her professor on a particular topic. Consistent with graduate program assessment, Rogers and Molina (2006) found isolation to be an issue for retaining students of color, noting multicultural affairs centers as an important aspect of the graduate school experience in connecting students.

Feeling undervalued is often linked in the literature with feeling pressured to over perform. Milner (2004) reported that Black doctoral students faced issues of feeling valued and respected. According to Milner, Black students experienced not feeling valued and respected through not having a voice in the classroom and not having the Black student experience valued by others. The sense of feeling undervalued is exacerbated by Black students' perception of peers and faculty having negative stereotypes of Black student performance. These instances lead to Black students feeling as if they must over perform (Bonilla, Pickron, & Tatum, 1994; Milner, 2004) or feeling that their [Black doctoral students] work quality is less than the work quality of Whites (Bonilla et al.). In their study of Black women, Jones and Shorter-Gooden

(2003) found that Black women in predominantly White spaces often felt like salient objects, or objects of attention due to their race, where they were the focus of negative attention because they were the ethnic and gender minority in the space. The status of salient object often led to feelings of having to combat negative stereotypes and having to outperform. Bonilla, Pickron, and Tatum (1994) also referred to the sense of feeling undervalued as having a sense of vulnerability.

Peer Interactions for Black Graduate Students

As mentioned earlier, both peers and faculty play a role in the experiences of Black doctoral students (Patterson-Stewart et al., 1997). Specifically, peer interaction can manifest in different ways. Indeed, scholars and students of color regard peer interactions and support for students of color as important in doctoral student persistence. Black graduate students in Robinson's (1999) study described a lack of community or cohort in their departments and the need for stronger alliances. Particularly for students of color, having peer support with other students of color is exceptionally important. Graduate students of color speak to the importance of having other students of color who share the same "racial and cultural vulnerability" (Bonilla et al., 1994, p. 105). Having these same-race alliances enable students of color to share experiences with writing, class, and research approaches, particularly those involving race; to vent without being on the defensive with majority faculty and students; and to form a community and to combat the feeling of isolation (Bonilla et al., 1994). Doctoral students also reference participation in cultural-based student organizations as a source of support and cultural connection (Stanley, 1994). However, some doctoral students of color have reported positive relationships with White peers (Patterson-Stewart et al., 1997). For example, Black doctoral students in Patterson-Stewart, Ritchie, and Sanders' (1997) study noted White colleagues who were able to empathize with Black student's racial experiences. In the same study, Black doctoral students mentioned that although Black peers could share experiences and feelings of

insecurity, like those in Bonilla, Pickron, and Tatum's (1997) study, some Black students criticized other Black students on how they challenged racist behavior. Although there are differing perspectives on peer interactions, the importance of peer support or peer mentoring is one that is deemed important by departments and faculty (Rogers & Molina, 2006) and more advanced Black doctoral students (Milner et al., 2002).

Doctoral Students of Color Experiences with Faculty

Like faculty interactions for doctoral students in general, faculty interactions for doctoral students of color are critical to doctoral student persistence. There are several issues related to students of color and faculty interaction. Some of these issues include access to faculty, mentoring, and racial context, and cross-race interaction. Each of these items provides greater insight into the experiences of students of color in graduate programs.

Faculty Access. Overall, Black graduate students have reported less access to faculty compared to their White peers (Robinson, 1999). In his study on racial differences between White, Black, and Latino/a doctoral students, Nettles (1990) found that holding teaching and research assistantships correlated to greater student-faculty interaction and Blacks were more likely to finance their education through loans and fellowships, being at a disadvantage in forming greater student-faculty relationships. Willie, Grady, and Hope (1991) also found that graduate students of color described a lack of opportunities to collaborate with faculty through teaching and research assistantships. In addition to specific assistantships, Black students also reported not having opportunities to work with faculty on research projects with greater opportunities given to their White counterparts. In a personal account, Sligh-Dewalt (2004) commented how she was never invited to participate in research. Others issues of access relate to the lack of faculty of color in the department. Participants in Willie, Grady, and Hope's (1991) study discussed little involvement with faculty of color due to the lack of racial diversity amongst the faculty ranks. Having access to faculty is important as faculty mentoring and

advising is found to be another important method in retaining graduate students of color (Rogers & Molina, 2006)

Faculty Mentoring and Advising Characteristics. Mentoring graduate students of color has a number of benefits to both departments and students of color. Unfortunately, traditional mentoring programs may not consider the role of culture in enhancing “student performance and satisfaction” (Davidson & Foster-Johnson, 2001, p. 557). Furthermore, because there is a lack of formal mechanisms to socialize minority students, mentoring may serve as an opportunity to orient and support minority students, in addition to recruiting future minority students (Robinson, 1999; Woodrow Wilson National Fellowship Foundation, 2005). Mentoring has also been found to aid in student retention. Ninety-seven percent of Black Ph.D.s in Dixon-Reeves’s (2003) study and Black doctoral students in Patterson-Stewart, Ritchie, and Sanders’ (1997) qualitative study reported having a mentor. These mentors provided professional and academic development through helping students become more involved in academic activities like associations and publishing (Dixon-Reeves, 2003) and other career socialization like networking (Thomas et al., 2007). The composition and type of mentoring relationships between faculty and doctoral students can vary.

As part of mentoring relationships, there are characteristics that graduate students of color have identified as essential. Individual characteristics noted by students include trust (Patterson-Stewart et al., 1997; Willie et al., 1991), respect (Patterson-Stewart et al.), genuineness and sincerity (Patterson-Stewart et al.; Stanley, 1994); a personal connection (Patterson-Stewart et al.); experienced and knowledgeable (Thomas et al., 2007); and psychosocial attributes like “warmth, candor, and wisdom” (Stanley, p. 123). From a functional perspective, Holland (1993) proposed five major functions of advisors that emerged from his study of Black doctoral students: 1) formal academic advising, 2) academic advising, 3) quasi-apprenticeship, 4) academic mentoring, and 5) career mentoring. Each progressive, linear

relationship is inclusive of prior types. For example, academic mentoring would include items 1, 2, and 3, but not career mentoring, which is the final relationship type.

Seventeen percent of Black doctoral students in Holland's (1993) study experienced formal academic advising. Activities associated with this type of relationship were basic academic guidance that provided students with assistance navigating through the academic requirements of their program with limited interactions with "little opportunity" for student and faculty to know each other personally; these relationships were considered non-developmental because of its formal and traditional nature resulting in "infrequent encounters" and "routine" academic advising (p. 8). The second relationship, academic guidance, consisted of formal academic advising practices with greater flexibility and greater concern toward the doctoral student by the advisor. Forty-three percent of doctoral students in Holland's study discussed experiencing academic guidance activities. Activities associated with this relationship include less structured interactions with advisors showing more responsive behaviors (i.e., being "approachable, inviting, interested, understanding, sensitive, flexible, and supportive" (Holland, 1993, p. 10); being more understanding and supportive of minority students' position within predominantly White institutions; and providing doctoral students with greater academic direction on "educational, administrative, and bureaucratic matters" (Holland, 1993, p. 11) while still exhibiting little social engagement between student and advisor.

The third relationship, quasi-apprenticeship, consisted of formal academic advising and academic guidance practices, in addition to offering students opportunities to conduct research that may not be available to all doctoral students. This relationship is illustrative of the historical nature of graduate students during the 1800s when research agendas began to emerge within universities (Gruber, 1975). Six out of 42 participants in Holland's (1993) study discussed having this type of relationship with their faculty advisor. There were three major characteristic behaviors associated with this relationship: 1) the doctoral student has an opportunity that other

doctoral students to do not have, 2) doctoral students work to advance the research agenda of the advisor, and 3) advisement given during this stage mostly reflects the "educational needs" (Holland, 1993, p. 12) of the doctoral student. The quasi-apprenticeship was only developmental in that the advisor provided the student with academic direction related to the project, versus providing academic direction or insight that was not known to all doctoral students or is greater knowledge. According to Holland (1993), the fourth relationship, academic mentoring, consisted of the three previously mentioned areas, in addition to the advisor providing "the student with individualized guidance and assistance aimed at helping the student prepare for academic life in higher education" (p. 15). In these relationships characterized by 19% of Holland's participants, advisors exhibited role modeling behavior and took "a personal interest in the student and the student's career success" (p. 15). Holland noted that "close" academic relationships form where advisors become more concerned and involved in the academic preparedness of the doctoral student.

Only 3% of Black doctoral students in Holland's (1993) study experienced career mentoring relationships. This relationship, occurring last, consisted of all the previous behaviors and was considered the "most extensive doctoral student-advisor relationship" (p. 18). Only doctoral graduates noted this type of relationship. Holland described career mentoring relationships as the advisor taking "a direct and purposeful role in preparing the student for faculty employment"; "socializing the student into a profession"; and "taking a personal interest in the student and the student's career success" (pp. 18-19). Although these relationships are more personal and the faculty advisor feels a greater sense of personal accountability, career development remains at the core of these doctoral student-advisor relationships. Although these functional relationships were described by Black doctoral students, the role of race in these advising relationships and the racial dynamic between student and faculty advisor was not explored.

Nationally, Black full-time instructional faculty comprise less than 6% of total full-time instructional faculty in the US, with the majority of instructional faculty comprising White and Asian faculty at 80.3% and 9.1%, respectively (NCES, 2007). The growing diversity of doctoral programs (Woodrow Wilson National Fellowship Foundation, 2005) coupled with the underrepresentation of Black faculty in academia highlights the occurrence of cross-race advising relationships and the saliency of race in doctoral education. Davidson and Foster (2001) further support the claim that way in which race is framed can impact the effectiveness and satisfaction with the cross-race relationship.

Racial Considerations for Faculty in Graduate Student-Faculty Relationships

With the increase of minorities participating in doctoral education (Walker et al., 2008), ethnicity, culture, and race become more salient (Bonner II & Evans, 2004). Subsequently, the ways in which race and culture manifest in doctoral programs may vary programmatically and socially. One racial consideration in doctoral education is the ability for faculty to understand the experiences of students of color. Thomas, Willis, and Davis (2007) posited that faculty members of majority groups (i.e., White faculty in PWI contexts) may not have an understanding of the “educational and non-academic experiences” of ethnic minority graduate students or have a “lack of experience in working in diverse contexts” (p. 183). Echoing this perspective, Anderson-Thompkins et al. (2004) forwarded that students wanted faculty who understood the Black graduate student experience and who appreciated “contributions of those outside the White male cannon” (p. 233). In addition to understanding student experiences, perceived covert racism is another issue for graduate students of color. Some doctoral students of color feel that their work on race is often minimized and not valued by advisors and other faculty (Anderson-Thompkins et al.). Students also report that White faculty tend to avoid racial discourse and race as a topic during classroom discussions (Anderson-Thompkins et al.).

Another form of racism is related to access. Black doctoral students in Patterson-Stewart,

Ritchie, and Sanders' (1997) study experienced overt racism (e.g., White faculty verbalizing Black students being incapable) and covert racism (e.g., White faculty proactively approaching White faculty for opportunities over Black students), noting the practice of White privilege as an issue. McIntosh (2001) defined White privilege as "an invisible weightless knapsack of special provisions assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks" inherited by Whites (p. 78). Similarly, Wise (2008) posited that "to be White is to be born with certain advantages and privileges that have been generally inaccessible to others" (p. 17). Students described the acting of White privilege as White faculty providing more opportunities for White students to collaborate with faculty and less to no opportunities to Black students (Patterson-Stewart et al., 1997).

Although working across race has the benefit of providing faculty with increased cultural exposure (Thomas et al., 2007), faculty may have cultural anxiety in engaging in racial discourse or working with ethnic minority students. Thomas, Willis, and Davis (2007) found that a White faculty member's cultural anxiety may prevent the faculty person from providing feedback for fear of culturally offending the ability of the minority student. Students may also sense a faculty member's cultural anxiety, impacting their cross-race relationship. Graduate students of color in Hughes' (2004) study commented that White faculty appeared to have trouble interacting with students of color. According to Thomas, Willis, and Davis (2007), cultural anxiety may also be a result of White faculty working through their own racial identity. However, some White faculty were able to openly recognize racial limitations. In her reflection of her own graduate student experience, Stanley (1994) noted that her White advisor in her master's program openly discussed racial differences and potential transitional issues relevant to Black students, particularly Blacks students who attended a historically Black college and university prior to attending a PWI.

Race may also impact the S-F relationship via the faculty member's knowledge of race as

subject matter. One major issue for students of color at PWIs is the level of faculty's expertise on race. In Thomas, Willie, and Davis' (2007) study, students reported that many of the faculty in their department did not have any expertise in Black studies. Similarly, Davidson and Foster (2001) found that students of color experienced that their department had a lack of focus on culture with formal coursework and research paradigms and methodologies. However, regardless of research interests faculty racial preference may also play a role in the racial nature of the student-faculty relationship. From the faculty perspective, faculty may be more inclined to choose a protégé that reminds the faculty member of himself or herself (Thomas et al., 2007). From the student perspective, students of color do not necessarily need an advisor of the same race, but saw the importance of having same-race faculty mentors (Sligh-DeWalt, 2004) or role models (Milner et al., 2002). Although race and culture can have both negative and positive effects on graduate students of color experiences, performance, socialization, and interactions with faculty, scholars (Johnson, 2007) purported that student-faculty cross-race advising and mentoring can be both effective and supportive for students of color.

Recommendations for Cross-Race Student-Faculty Interactions

Through both empirical and theoretical work (Anderson-Thompkins et al., 2004; Davidson & Foster-Johnson, 2001; Patterson-Stewart et al., 1997), there have been a number of recommendations and best practices proposed for departments or faculty wishing to enhance the effectiveness and communication of cross-race graduate student-faculty relationships. It is recommended that faculty:

1. Have an understanding of self and others, including an understanding of the organization, (Anderson-Thompkins et al., 2004; Davidson & Foster-Johnson, 2001), and one's own biases and assumptions (Patterson-Stewart et al., 1997).
2. Establish a mentoring program for students of color (Davidson & Foster-Johnson, 2001).
3. Give attention to the racial climate of the department (Davidson & Foster-Johnson,

2001).

4. Use instructional techniques to increase communication between students of color and White graduate students (Davidson & Foster-Johnson, 2001).
5. Have an understanding of the graduate experience from the student's perspective (Davidson & Foster-Johnson, 2001).
6. Provide students of color with critique while avoiding treating students of color as incapable (Patterson-Stewart et al., 1997).
7. Form relationships with people who are different (Patterson-Stewart et al., 1997).
8. Increase cross-cultural competence (Patterson-Stewart et al., 1997).

The above recommendations address two overarching issues related to racial engagement: understanding self and others and being able to work across cultures and race. There are several theories that illustrate ways that individuals engage themselves and others across cultural differences. These theories expand racial identity, multiculturalism, multicultural education and multicultural counseling. I discuss each of these theories in turn below.

Racial Identity and Engagement

When providing any assistance or help to those who are culturally different, it is important to understand “interpersonal process and dynamic” (p. 90) beyond “what is being said” (Pope, Reynolds, & Mueller, 2004, p. 91) to how it is being communicated and translated. Having a greater understanding of the interpersonal dynamics of working across race can assist in interpreting cultural cues of “discomfort” or resistance to complying with particular advising guidelines (p. 91). Racial identity, multiculturalism and multicultural education, and multicultural counseling models lend themselves to providing best practices and other conceptualizations for addressing the needs of and for communicating with the student, the perspective of the mentor, faculty member, or professional, and the environment in which the cross-cultural relationships exist (Banks, 2004; Hardiman, 2001; Jackson III, 2001; Ladson-

Billings, 2004; Pope, et al., 2004). In this section, I present an overall definition of multiculturalism, multicultural education, multicultural counseling, and Black and White identity theories.

Multiculturalism and Multicultural Education and Counseling. Ladson-Billing (2004) forwarded that culture is evident in the “specialized and everyday practices” of human beings” (p. 50). Considering the multiplicity of cultures, Pope, Reynolds, and Mueller (2004) described multiculturalism as a recognition within a relationship where each person involved in the relationship recognizes cultural intersections, differences, and uniqueness, leading to greater understanding and communication of the other. Ladson-Billings situated multiculturalism as “multiple studies of culture and cultural practices in the lives of all humans” in contrast to the study of only “others” (p. 51). Although multiculturalism represents an awareness of multiple identities (e.g., race, ethnicity, and gender), operating in a multicultural space also includes awareness and addressing of power dynamics between dominant and oppressive parties.

Using McLaren’s (1995) taxonomy of multiculturalism, Ladson-Billings forwarded that those who operate through a multicultural lens may choose to acknowledge the presence of “racism and prejudice” or take the approach of addressing all cultures equally, but still fail to address power inequities that privileges one group and disadvantages the others. Further, Ladson-Billings urged for a reconceptualization of multiculturalism that not only considers the complexity and diversity within specific cultural groups, but that also applies a critical race theory perspective or “ways in which diversity or multiculturalism is being manipulated to maintain and justify the status quo” (Ladson-Billings, 2004, p. 55). Multiculturalism may have different interpretations by varying scholars, but at the core of a multiculturalism approach is the need to focus on cultural differences within a system of dominant (e.g., White) and disadvantaged (e.g., Black) groups. Furthermore, multiculturalism may take on slightly different

approaches when considering education as a broader context, as the case with multicultural education, or among helping professions, as the case with student affairs and counseling.

Multicultural education has been defined in many different ways as a process of addressing inequities, power, privilege, and social justice work in education there are sometimes difficult to define (Cochran-Smith, Davis, & Fries, 2004). Using empirical data and observations from research extending over the past 40 years, Banks (2004) defined multicultural education more specifically using five dimensions. The dimensions included:

- (1) Content integration or extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, principles, generalizations, and theories in their subject area or discipline;
- (2) Knowledge construction or extent to which teachers help students understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it;
- (3) Prejudice reduction or focus on the characteristics of students' racial attitudes and how they can be modified by teaching methods and materials;
- (4) Equity pedagogy or teachers modifying their teaching in ways that facilitate the academic achievement of students from diverse racial, cultural, and social-class groups, considering diverse teaching styles to address diverse learning styles; and
- (5) Empowering school culture or an examination of grouping and labeling practices, sports participation, disproportionality in achievement, and the interaction of staff and students across ethnic and racial lines

Banks' (2004) five dimensions suggest that one, embedded in education systems is a culture of exclusion; two, it is essential that educators and institutions learn how to interweave diverse cultures into the ways that students are taught and engaged; and three, educational

systems are racialized. Using his own experience, Howard (2006) underwent a self-actualization process of critiquing his approach as a White teacher in a multicultural classroom. He identified five “key arenas of learning” through multicultural education. These included:

- 1) To know who we are racially and culturally
- 2) To learn about and value cultures different from our own
- 3) To view social reality through the lens of multiple perspectives
- 4) To understand the history and dynamics of dominance
- 5) To nurture in ourselves and our students a passion for justice and the skills for social action (p. 85)

Howard (2006) described his life-long learning about race and education as transformational. Specifically, transformational pedagogy is teaching that enhances student learning and embraces student differences, while maintaining the student’s cultural integrity. This pedagogical approach is guided by a passion for equity, cultural competence, and cultural responsive teaching (Howard). Although multicultural education provides a framework for the cultural and power dynamics within an education system, it is not specific to developmental, advising relationships or working directly with students. Literature addressing multicultural differences and working with students is found within the student affairs scholarship.

Advising, whether from a professional advisor or faculty member, can be tightly linked to the student affairs profession. According to Pope, Reynolds, and Mueller (2004), “Helping interactions and skills are foundational to student affairs” and are a part of student affairs work (p. 78). Advisors and student affairs professionals share common roles when working with students that make student affairs advising principles relevant to faculty advisors (Pope et al.). As campuses became growingly, ethnically diverse, the field of student affairs needed to respond to changing demographics. In order to better serve diverse students, multiculturalism became a working framework for rethinking the professional competencies of helping professionals.

Pope and Reynolds (1997) identified multicultural competency as a key competency of student affairs professionals working in diverse settings. Multicultural competency comprises three categories: multicultural awareness, knowledge, and skills. Multicultural awareness is a binary process of being aware of self and aware of others. Multicultural knowledge involves having “content knowledge about various cultural groups” (Pope et al., 2004, p. 15) that would not otherwise be presented in literature. Multicultural skills include the ability to apply the awareness and knowledge practiced and obtained in the previously mentioned multicultural competencies. These three categories provide higher education professionals and faculty with a tertiary framework for working with students. Counseling, which can be seen as a function of student affairs and its own field, is another helping profession that describes ways to work across different cultures.

Pope, Reynolds, and Mueller (2004) posited that regardless of the theory or field, the concept of helping or advising can be grounded in the ethical and behavioral approaches of the counseling. Similarly to the work of student affairs professionals, multicultural competence has become a growing competency for counseling professionals. Although the early work on multicultural counseling included having multicultural awareness, knowledge, and skills, Constantine and Ladany (2001) identified six specific competencies needed for counselors to work across cultural differences. These competencies included: (1) counselors having a self awareness of their own cultural identity; (2) counselors having a general knowledge about multicultural issues; (3) counselors having the ability to operate through a multicultural lens, exercising best practices; (4) counselors understanding the client’s background and context; (5) counselors establishing expectations, professional guidelines, and an “emotional bond”; and (6) counselors having the ability to understand how multicultural issues translates in and apply to therapeutic situations (Constantine & Ladany, 2001). These counseling competencies, the competencies of student affairs professionals, and multicultural education centralize on the

concept of understanding and responding to the cultural development of self and others. Evans, Forney, and Guido-DiBrito (1998) stated that racial identity theories provide a cognitive map for understanding the ways in which individuals view and react to the world. There are numerous scholars who explore the racial identity development of various ethnic groups (Ferdman & Gallegos, 2001; Hardiman, 2001; Horse, 2001; Jackson III, 2001; Kim, 2001; Wijeyesinghe, 2001). Because my study occurs between White faculty and Black doctoral students, I will focus on Black and White identity models.

Black and White Identity Models. Jackson's (2001) Black identity development model serves as an appropriate supplemental framework for this study because it addresses the transformation and conversion process described by Cross' (1995) Nigrescence Model, but it expands Black identity development by situating identity development in relation to others and the organizational context. Jackson's five stages include 1) Naïve or "the absence of a social consciousness or identity," 2) Acceptance of "the prevailing White or majority description and perceived worth of Black culture"; this may be passive (unconscious) or active (conscious), 3) Resistance or the "rejection of the prevailing majority culture's definition and valuing of Black culture"; this may be passive or active, 4) Redefinition or the "renaming, reaffirming, and reclaiming of one's sense of Blackness," or 5) Internalization or the "integration of a redefined racial identity into all aspects one one's self identity" (pp. 15-16).

Similarly, White identity development (WID) (Hardiman, 2001) consist of similar stages to that of Jackson's Black identity development. The first stage of WID is No Social Consciousness of Race or Naiveté or Whites not seeing meaning or saliency of race and racial differences. The second stage, Acceptance, is when Whites come to accept the ideology of racial superiority and racism and may consciously or unconsciously accept or internalize their White privilege. Hardiman asserted that social structures of embedded racism make the second stage an unavoidable stage for Whites. The third stage, Resistance, is characterized as Whites unearthing

their own racist behavior or acting against racism or racist behavior. Hardiman noted that “guilt,” “shame,” and distancing oneself from other Whites may accompany White persons in this stage (p. 111). The fourth stage identified by Hardiman is the stage where Whites not only denounce racist behaviors, but also realizes their own Whiteness and their racial connection to other Whites. Hardiman used the term “new” Whites to characterize Whites who have a new perspective on race and their own Whiteness. The fifth stage of White identity development includes Whites having a new perspective on racism and their ability to incorporate their new found perspective into “all aspects” of their lives (p. 112).

Hardiman’s (2001) research on White identity development stemmed from her work on White activists who fought against racism. Although the White identity development model does not allow for the myriad of White experiences, it does enable Whites to deconstruct their own Whiteness, questioning their biases (Hardiman, 2001; Howard, 2006). Howard noted that he used White identity models as a tool to dissect his own experiences and suggested that identity models enables Whites to study their growth and potential change. Scholars (Kendall, 2006; Neville, Worthington, & Spanierman, 2001) have also identified White privilege as another aspect of White identity, as well as a consideration in cross-cultural relationships (Bowman et al., 1999; Kendall, 2006). To reiterate, White privilege is the “invisible weightless knapsack of special provisions, assurances, and tools” inherited by Whites (p. 78). According to Kendall (2006) and McIntosh, Whites have difficulty separating their Whiteness and White privilege. Additionally, White faculty may base their value system on that of the institution’s value system, which may racially inclusive and may not be adopted by all members of the campus community (McCormick, 1997).

In order for cross-cultural relationships to be successful, it is important for participants to have a sense of self racial identity and self position (Bowman et al., 1999; Zachary, 2000). This self-analysis includes recognizing one’s own racial and gender privilege within the institution

and greater society. It is only through this self evaluation that cross-racial relationships can be authentic (Kendall). Kendall suggested that in order for Whites to become allies for “others” and build relationships across race, they must begin to realize the power of their Whiteness and “speak honestly” about racism (de Sherbinin, 2004) and White supremacy (p. 144). From a student perspective, the Black student must deal with issues of being seen as “betraying” their race or “acting White” (Fries-Britt, 2000; Kendall, 2006).

Summary

Doctoral education is a complex system of socialization, professional and social practices, and faculty and peer relationships (Lovitts, 2001; Walker et al., 2008). Doctoral students’ experiences are further shaped by departmental culture (Golde, 2005), personal reasons for pursuing the doctoral degree, and external factors, such as familial expectations, background, previous education, and level of interaction with faculty and students (Lovitts, 2001). However, the student-faculty relationship remains one of the most important aspects of a student’s doctoral experience and a factor in a student’s decision to persist (Lovitts, 2001). The type of interaction that students have with faculty members, in general, and faculty advisors, in particular, impacts the students ability to advance in their program, which includes producing research, forming a better understanding of the profession, and ultimately completing the program (Bargar & Mayo-Chamberlain, 1983; Lovitts, 2001; Nettles & Millett, 2006). Within these relationships, there may exist many different cultural (e.g., race, nationality), gender, and power (e.g., faculty versus students) dynamics that, too, may impact the student-faculty relationship (Chapdelaine & Alexitch, 2004; Girves et al., 2005; Green & Kim, 2005; Maher et al., 2004; Nettles, 1990). With the growing diversity of graduate students (Cook & Cordova, 2006) and the lack of diversity among faculty ranks (NCES, 2007), the racial dynamic of doctoral education garners greater attention.

Given the underrepresented nature of faculty of color as well as Black doctoral students (Cook & Cordova, 2006), White faculty will be at a greater opportunity to serve as advisors to Black doctoral students, engaging in cross-race advising relationships. The relationship between faculty advisors and Black doctoral students is increasingly important with Black and Latino/a students having the highest levels of attrition compared to their international, White, and Asian peers (Nettles & Millett, 2006).

In addition to the racial make-up, there are other race-related issues that may impact the experiences of Black doctoral students. Black doctoral students have reported issues like hostile or uninviting racial climates (Milner, 2004), feeling alienated (Robinson, 1999), marginalized (Sligh-DeWalt, 2004), undervalued (Bonilla et al., 1994), and having less access to faculty compared to their White counterparts (Willie et al., 1991). Other issues, such as faculty being able to understand the experiences of students of color and having issues of cultural anxiety may further complicate the cross-race advising relationship (Thomas et al., 2007). However, scholars have provided recommendations specific to cross-race faculty-student relationships that include 1) understanding one's own identity and the identity of others, 2) recognizing racial climate, 3) increasing one's own cultural competence (Anderson-Thompkins et al., 2004; Davidson & Foster-Johnson, 2001; Patterson-Stewart et al., 1997). Multicultural and racial identity theories, such as multicultural education, multicultural competence in student affairs, multicultural counseling, and racial identity development may provide participants in cross-race relationships with frameworks and cognitive maps for addressing the aforementioned practices (Banks, 2004; Gay, 2000; Hardiman, 2001; Jackson III, 2001; Neville et al., 2001; Pope et al., 2004).

Understanding the demands of doctoral students, the racial make-up of doctoral education, and the experiences of Black doctoral students and faculty in cross-race relationships provide additional insight into issues and obstacles that may impede Black doctoral student completion. In order to negate these obstacles, White faculty can engage in culturally responsive

practices that are not only in response to the experiences of Black doctoral students (Patterson-Stewart et al., 1997), but that also interweaves an individual's cultural development (Ladson-Billings, 2004). Therefore, practicing doctoral student advising through a multicultural and racial identity lens may improve the effectiveness of cross-race advising between White faculty and Black students, improve a Black students' level of persistence, and instill in White faculty a greater level cultural responsibility in responding to the needs of students of color.

To bring greater attention to this dynamic, I conducted a study for the purpose of examining the cross-race relationship between White faculty advisors and their Black doctoral student protégés. Because race and the doctoral student experience presents a unique juxtaposition of academic, social, and cultural integration, I used two existing theoretical frameworks that represent the doctoral student stages of persistence and progression and the factors involved in cross-cultural interactions. Each of these frameworks is described below.

Theoretical Frameworks

I used two central frameworks to guide the methodology and analysis of this study: Tinto's (1993) and Lovitts' (2001) theory on doctoral student persistence and Triandis' (1992) cross-cultural interaction conceptual model as adapted by Goto's (1997) study. These frameworks combined represent the dynamic of doctoral education and racial differences between advisor and student. I explored how Black students and White faculty must work together to progress the student through doctoral completion. Considering the unique culture of doctoral education (Walker et al., 2008) and complexity of race in US higher education (Allen et al., 2003), I used the frameworks to connect the two areas of thought. According to Tinto (1993),

Graduate student persistence is connected to the personal and intellectual interactions that occur within and between students and faculty and the various communities that make up the academic and social systems of the institution. (p. 231)

Doctoral Persistence. Tinto (1993) identified three clear stages of doctoral persistence situated along a longitudinal model. Tinto proposed that students underwent a transition period

that began with admission and entry, followed by steps leading to candidacy, and ending with candidacy through dissertation completion. The persistence model for doctoral students begins with students beginning their doctoral studies with their previous experiences, personal background, and financial resources. Students then undergo “entry orientation” where students set goals and commitments to their institution, education, occupation, and other commitments like families. Following these two stages of persistence, doctoral students set their own participation parameters regarding their level of academic and social involvement. Next, doctoral students experience the academic and social aspects of the institution and department, which include classroom and social experiences with faculty, peers, and other campus staff and students. Tinto emphasized that the academic and social systems intertwine and impact the other. To this point, the student’s personal attributes, personal commitment, and level of participation impacts the way the student interacts within the social and academic, resulting in the student’s overall academic and social integration. The final stage includes the research experience. During this stage of persistence, doctoral students work toward completing the dissertation and are faced with research experiences, the advising relationship with faculty, and funding options to conduct research. The final outcome is degree completion.

Although Tinto (1993) provided a working model for doctoral student persistence, his model remains untested and based on his research on undergraduate persistence. However, Tinto cautioned that doctoral persistence differs from undergraduate persistence because 1) doctoral education is more closely tied to the student’s discipline, 2) doctoral education represents a greater connection between academic and social integration, 3) faculty-student interaction has a greater impact on doctoral student persistence, 4) graduate students take part in both local (i.e., departmental and cross-departmental) and external communities, and 5) doctoral education focuses on the socialization within the discipline. Considering the pioneering work of Tinto and

the differences between undergraduate and graduate persistence, Lovitts (2001) advanced the anecdotal work of Tinto through her empirical study of doctoral student persistence.

Lovitts (2001) examined factors impacting attrition and retention of doctoral students. She focused on academic and social engagement as the central factor that impacts student retention. More specifically, Lovitts espoused the concept of membership as a theoretical framework for describing how students do or do not become a part of academic, institutional, peer, and disciplinary communities. This approach is consistent with Tinto's (1993) characterization of academic and social integration. Both scholars (Lovitts, 2001; Tinto, 1993) identified the student's interaction with faculty, peers, and department as being key in students forming a commitment to graduate studies and persistence. Lovitts found a similar pattern of doctoral persistence to that of Tinto, of doctoral student persistence. Persistence followed the longitudinal pattern of the student's background characteristics, commitment formation, socialization process, integration into the departmental community, and balancing both academic and social systems. Both scholars' theories of persistence include the concept that the student must balance personal and departmental identities while undergoing socialization processes, which may or may not be efficient.

Cross-Cultural Interaction. Triandis' (1992) framework for cross cultural interactions provides a framework for the cultural dyad that exists between representations of two or more cultures. For intensive purposes, I adapt Goto's (1997) adaptation of this model that isolated eight variables of the full model. The original 18-variable model was based on organizational behavior and viewed the cross-cultural interaction across multiple groups. Goto's framework serves as an acceptable model for my study because the researcher identified the core variables of the original Triandis' (1992) model that addressed individual interaction, but still captured the impact of intergroup perceptions. Furthermore, Goto used the eight variables within an educational context. According to Goto, these eight variables were effective in addressing the

cross-cultural considerations that exist between majority and non-majority groups. The eight variables included: 1) satisfaction with interaction - overall reward that participants deem from the cross-cultural interaction; 2) intergroup attitudes - “the affect generally felt by the actor toward members of the culturally disparate group” (p. 96); 3) intent for interaction-- likeliness of the participant to have future, positive interactions with members of the other cultural group; 4) opportunity for contact - the “frequency” in which participants find himself or herself interacting with members of the other culture; and 5) perceived similarity - individually based and represents the perceived difference or similarity that individual participants view between each other; which includes 6) perceived knowledge of culture - the individual’s knowledge base of the other participant’s culture; 7) low perceived history of conflict - the individual’s level of relevance given to the history of conflict between the two different cultures; and 8) low perceived cultural distance - “differentiation” identified by individuals in the cross-cultural interaction.

These two theoretical frameworks provided lenses through which to develop this study and assist in the data interpretation and analysis of the data, as discussed in the next chapter.

Chapter Three: Methodology

In this section, I present my rationale for my selection of research approach and paradigm. Following the rationale, I describe the research methodology that guided my data collection and data analysis. Then, I present modification to the data, strategies to establish trustworthiness, personal background considerations, and limitations.

Rationale for Qualitative and Case Study Research

This study sought to understand the role of race in cross-race advising relationships between Black doctoral student protégés and their White faculty advisors. Specifically, I asked, “How does race impact the cross-race advising relationship between Black doctoral student protégés and their White faculty advisors?” Given the nature of the study, I applied a qualitative methodology. Shank (2006) defined qualitative research as a “form of systematic empirical inquiry into meaning” (p. 4). The use of qualitative research allows the researcher to devise an intentional approach to studying the complexities of situations, experiences, or phenomena. Such qualitative inquiry includes three tenets: the researcher matters, the inquiry into meaning is in service of understanding, and qualitative inquiry embraces new ways of looking at the world (Shank, 2006, p. 10). In this study, I had three main aims: 1) to recognize my biases and previous experiences as a Black doctoral student who has a history of working with White faculty; 2) to seek to understand the experiences of both Black doctoral students and White faculty advisors from a racial lens; and 3) to attempt to make meaning from the dual perspectives of participants in cross-race advising relationships to contribute to the area of literature on cross-race and cross-cultural relationships and doctoral education.

I approached this study as both basic and applied research. Further, I sought to explain “how the world operates” while “investigating a phenomenon to get at the nature of reality with regard to that phenomenon” (Patton, 2002, p. 215). This study’s findings may guide the ways in which faculty advise across race and how graduate schools in general and departments in

particular socialize students of color in regard to faculty-student engagement. This focus on a more social problem (doctoral students of color socialization and persistence) is within an applied research paradigm (Patton, 2002). Because I approached this study from a social and racial perspective and working across race and cultural boundaries remain a phenomenon, I used phenomenology as a research paradigm for student the cross-race advising relationship.

Phenomenology

Van Manen (1990) described phenomenology as the way in which a human “orients to lived experience” (p. 4). Schutz (1970) introduced the idea of the lived experience as the ways in which humans encountered the “life-world” (p. 15). As part of the life-world, there is a natural interaction that takes place between man or woman and the world, including surrounding conditions, “impositions,” “prohibitions,” and other people; the lives of men and women are a series of “episodes” or specific instances that happen in real time; and the individual is consistently orienting himself or herself to the world based on the “life situations” and learned experiences or the “stock of knowledge on hand” (Schutz, p. 15). More specifically, Van Manen provided eight characteristics to describe phenomenological research and the relationship with life. According Van Manen, phenomenological research:

1. “Aims at gaining deeper understanding of the nature or meaning of our everyday experiences” (p. 9)
2. Includes a paradigm that is “retrospective” or is a reflection on lived experiences (p. 10)
3. Is the study of essence or the “internal meaning” of an experience (p. 10)
4. Describes the “experiential meaning” of a person’s life as the person is living the experience (p. 11)
5. Represents a “human science” which explores the phenomena present in a lived experience (p. 11)
6. Is a “practice of thoughtfulness” (p. 12)

7. Uncovers “what it means to be a human” (p. 12)

8. Is “poetizing” or provides the sentiment of a person’s experience (p. 13)

Although there are various phenomenological approaches and strategies by which to study phenomena, Patton (2002) identified one central theme and purpose of phenomenology:

“Phenomenological and phenomenographic approaches...focus on exploring how human beings make sense of experience and transform experience into consciousness, both individually and as shared meaning” (p. 104). Embarking on this type of consciousness-raising research involved “describing how people experience some phenomenon—how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, and talk about it with others” (Patton, 2002, p. 104). These phenomenological activities led me to find meaning in the lived experiences of persons involved in the study and to “unearth something telling, something meaningful, [and] something thematic in the accounts of those who have had the experience” (Van Manen, p. 86).

In this study, the phenomenon represented the cross-race advising relationship and the ways in which both White faculty and Black doctoral student experience working across race at one research university. More specifically, the shared experience in the study represented faculty advisor and student/protégé participants who were part of the same advising relationship. In this instance, I was interested in the shared advising experience between the White faculty advisor, who was primarily providing advice and direction, and the Black doctoral student protégé, who received and responded to the advice and direction. In conducting phenomenology, Patton (2002) suggested two major implications for researchers. First, the data collected, experiences, from participants is reflective of how those participants’ “experience” and “interpret” the world (Patton, p. 106). Second, “the only way for us to really know what another person experiences is to experience the phenomenon as directly as possible for ourselves” (Patton, p. 106). Patton noted the importance of research techniques, like “participant observer” and “in-depth interviews” as ways to best understand the culture of those participants. In conclusion,

phenomenology as a research method provided the opportunity to understand the individual and collective experiences of Black doctoral students and their paired White faculty advisors and the ways they made meaning out of their cross-race advising relationship and the role of race in those relationships.

Data Collection

I obtained permission to conduct this study through the university's Institutional Review Board or IRB. To better understand the proposed research question, I utilized purposeful sampling. Purposeful sampling is an approach that dictates selecting "individuals or cases...that provide the information needed to address the purpose of the research" (Johnson & Christensen, 2004, p. 220). In the nature of qualitative study, I identified my purposeful sample to represent cross-race pairs. The sampling approaches for this study were convenience, criterion, and snowball sampling. My convenience sample included Black doctoral students at one research-intensive (McCormick, 2001) PWI in the South. The selection of this institution provided geographic convenience and a racialized context.

Context

The higher education of Blacks in the South has a unique history of racial integration and cross-race interaction (Anderson, 1988, 2003; Watkins, 2001). Anderson explored the unique history of education in the South. The history of race and education in the South is one of exclusivity, racism, and interest-convergence. The access of education, and particularly higher education, for Blacks grew from the interest of Whites in having Blacks to serve as trade workers. Whites wanted Blacks educated on a specific skill set that would lead to better laborers in industry. Consequently, the education of Blacks as scholars and academicians was not well received in the South and access to predominantly White institutions was a long history of unrest and incivility (Brubacher & Rudy, 1997; Watkins).

Criteria

As part of my criteria, student participants had to have completed at least one year of course work, identified as Black or African American, had a White faculty advisor, and attended a PWI. Compared to students just beginning their program, students who have completed at least half of their coursework are closer to working with faculty along the doctoral education stages of persistence (Lovitts, 2001; Tinto, 1993). Students included in the study granted me permission to interview their faculty advisor. Faculty participants considered for the study must have therefore served as a doctoral student advisor to a Black doctoral student at a PWI and identified as White or Caucasian. Faculty participants thereby also granted me permission to interview their student protégé or advisee. The final sample resulted in eight White faculty members and eight Black doctoral students for a total of 16 participants. However, due to problems with securing matches and audio issues, the final usable transcripts resulted in 14 participants or seven complete cross-race, faculty-student matched pairs. These pairs are shown in Table 3.1.

Table 3.1. Research Study Sample: Faculty Participants

Faculty Member	Race	Gender	Age
Dr. Alexander	W	F	Under 40
Dr. Bell	W	M	Over 40
Dr. Carlock	W	F	Over 40
Dr. Fairley	W	F	Over 40
Dr. Jackson	W	M	Under 40
Dr. Neely	W	F	Under 40
Dr. Williams	W	M	Over 40

Table 3.2. Research Study Sample: Student Participants

Student	Race	Gender	Age	Years in Program
Daphne	B	F	30-35	More than 3.5
James	B	M	25-30	Less than 3.5
Jordan	B	F	30-35	More than 3.5
Lionel	B	M	35-40	Less than 3.5
Marion	B	F	30-35	Less than 3.5
Terrie	B	F	30-35	More than 3.5
Walter	B	M	35-40	More than 3.5

The greatest enrollment of Black doctoral students in fall 2007 included fields within the soft sciences (i.e., education, psychology and sociology, and human resource education) (Research South University, 2008). Each of these colleges or departments had high number of White faculty (i.e., 81%, 92%, and 90% White faculty enrollment, respectively). Moreover, when examining the last five years of doctoral degrees awarded to Black doctoral students at the selected institution for examination, the college of education produced the greatest number (26) of PhDs (Research South University, 2008). Therefore, I identified students and faculty beginning in these fields and subsequently extended to other soft sciences. Because disciplines represent their own “cultural phenomena” comprised of “codes of conduct, sets of values, and distinctive intellectual tasks” (Becher, 1981, p. 109) and disciplinary practices impact the ways in which students and faculty members interact (Golde, 2005; Lovitts, 2001), I remained within soft sciences to avoid potential disciplinary differences.

In order to collect data for this study, I conducted 60 to 90 minute interviews with

students and faculty advisors. I contacted potential student participants through assistance from the university registrar. A request to participate went to all Black doctoral students who had been enrolled for at least two years in the indicated fields of study. For faculty, I obtained names and contact information from departmental websites. I emailed each potential faculty participant. I asked each student's and faculty member's permission to contact his or her faculty advisor and student, respectively, to participate in an effort to obtain pairs. A sample of the letters is attached as Appendix A and B. I provided each student and faculty member with a description of the study and study's implications. Each faculty member and student who consented or did not consent to the study was asked to recommend another student and/or faculty member to participate in the study. I had one student to consent and one faculty member who did not consent. I had one faculty member to consent, but did not hear from the potential student participant. Three faculty members elected to participate, but their student did not meet the criteria. The consent form is attached as Appendix C. I also solicited volunteers through the institution's Black graduate association. Through key relationships, I was able to establish trust with many members of this association. After receiving volunteers, I contacted each student and faculty member, individually, via e-mail or phone to arrange in-person interviews.

To conduct the interviews, I utilized a standardized open-ended interview protocol. These protocols are attached as Appendix D and E. This type of questioning allowed me to follow an interview protocol and ask all participants the same questions in the same order; however, the questions were open-ended and enabled me to further investigate in-depth information regarding their "thoughts, beliefs, knowledge, reasoning, motivations, and feelings about" race (Johnson & Christensen, 2004, p. 183). I designed the protocol using themes from the literature, theoretical frameworks, and my personal experiences and observations.

Data Analysis

To analyze the data, I followed five phenomenological strategies (Johnson &

Christensen, 2004). First, I identified significant statements that emerged from the transcribed interviews. Significant statements were those statements that provide “rich detail” and were relevant to the phenomenon (Johnson & Christensen, 2004, p. 367). After identifying significant statements, I created a list of meanings associated with significant statements. Once meanings were assigned, I conducted member checks to verify that meanings were accurate representations of statements. Member checks address “miscommunications” that may have taken place between me and the participants (Johnson & Christensen, 2004, p. 252). The member check process included sending each participant a copy of the transcript and emerging themes from our conversation. I asked each participant to reply back with their reflections on the themes, if different from those highlighted, and any other reflections regarding the interview or topic since the original interview.. The third step involved searching for themes among the significant statements and similar and different experiences of the participants. This step included two components: thematic assignment or coding and constant comparison. Thematic coding included classifying meanings into themes that emerge from a review of the significant meanings. Moustakas (1994) detailed phenomenological reduction consisting of bracketing or identifying descriptions only related to the research question and topic, horizontalizing or treating each statement as having “equal value” (p. 97), clustering reduced descriptions into themes, and organizing those themes or clusters into “textural descriptions (p. 97). The matrices are shown in Appendices G and H. Themes underwent three levels of coding where every theme was coded; those codes were classified in smaller categories, and those categories were coded into two major areas: Advising and Race. As I completed interviews, I compared interviews using a constant comparative method adapted by Boeije (2002). Boeije provided a more specific framework for conducting constant comparative analysis with participant dyads.

According to Boeije (2002), the constant comparative method for dyads should include:

1) comparison within a single interview, 2) comparison between interviews within the same

group, 3) comparison of interviews from different groups, 4) comparison in pairs at the level of the couple, and 5) comparing couples. Boeije proposed analytical methods for completing each step. In Table 3.1, I provide the analytical action needed for each step and italicized my approach in addressing the needed action.

Table 3.3. Analysis Actions for Constant Comparative of Couples (Boeije, 2002, p. 396)

Step Comparisons	Action
1. Within a single interview	Open coding; summarizing core of the interview; finding consensus on interpretation of fragments <i>I analyzed all 14 interviews as individual data</i>
2. Between interviews within the same group that is persons who share the same experience	Axial coding; formulating criteria for comparing interviews; hypothesizing about patterns and types <i>I analyzed and compare the seven interviews of White faculty as Group 1 and analyzed and compared the seven interviews of Black doctoral students as Group 2</i>
3. Interviews from groups with different perspectives but involved with the subject under study	Triangulating data sources <i>I compared the interview data of Group 1 to Group 2 for congruent or incongruent perspectives</i>
4. Pairs with two partners belonging to a couple	Selecting themes from open coding that concern the relationship; summarizing the relationship; summarizing the relationship <i>I studied each faculty and student pair</i>
5. Interviews of several couples	Finding criteria to compare couples; hypothesizing about patterns and types <i>I compared each cross-race pair</i>

This process assisted me in recognizing emergent themes or the phenomenon through the entire data collection process.

Modifications to the Data

During the presentation of the data, I switched pseudonyms and altered actual events to further maintain anonymity. In altering events, I crafted experiences that maintained the meaning of the experience. For example, a recruitment fair where a faculty member uttered a racial slur would translate into a social event where a faculty member uttered a racial slur. Additionally, I changed genders of both faculty and students in instances where anonymity could be compromised. For reading ease, words were added or altered in brackets for greater

clarification or grammar corrections.

Trustworthiness

In order to maintain qualitative research validity or trustworthiness, there were four actions that I undertook: reflexivity, member checking, theory triangulation, and peer review. First, reflexivity is achieved when the researcher performs “self-reflections” on his “biases” (Johnson & Christensen, 2004, p. 249). In his Framework of Researcher Racial and Cultural Positionality, Milner (2007) suggested that researchers engaged in educational research “reflect about themselves in relation to others” (p. 395). I stated my biases and reason for the research in the section labeled “Personal Background and Researcher Identity”. This was important because I self-identified with many of the Black doctoral student participants. Furthermore, I studied White participants, which called for me to engage in reflection of any biases I held about the White race. Second, member checking was the act of discussing the “researcher’s conclusions” with the participants to avoid errors due to miscommunication (Johnson & Christensen, 2004, p. 252). Milner forwarded that “engaged reflection and representation” which involves researchers and participants engaging in reflection together (p. 396). This process ensures “both researchers’ and research participants’ voices, perspectives, narratives, and counter-narratives are represented in the interpretation and findings of a study” (Milner, 2007, p. 396). These member checks revealed my findings were consistent with the feelings of the faculty. However, one faculty was extremely concerned about being recognized and asked that I follow due diligence in reporting the findings and requested to meet for professional development lunch to discuss advising strategies. While her feedback did not have a major impact on the findings, it did confirm that the faculty were interested in improving their advising approach. Third, theory triangulation was another method that allowed me to use “multiple” theories to inform the researched phenomenon (Johnson & Christensen, 2004, p. 252). Although there were no conceptual models in higher education that isolated organizational power dynamics and cross-cultural interactions, there were

student development and integration models and theories that would allow me to connect faculty-student interaction, cross-cultural interactions, and race's impact on college life and student development outcomes (Astin, 1993; Pascarella & Terenzini, 2005; Tinto, 1975). Milner also recommended that the researcher shift from "self to system" (p. 397). The shift include considering the broader context of race within the study. I provided social, institutional, and departmental contexts to address the greater issues related to race and culture.

Finally, peer review, as the name might suggest, involves "discussing one's interpretations and conclusions with one's peers" (p. 253). I discussed findings with major advisors, a White colleague who also studies race and White faculty allies, and a professional in multicultural counseling and diversity in order to identify possible miscoding, inconsistent coding, or misinterpretations. These peer reviews led me to 1) conduct further bracketing of themes that were more connected to race (i.e., elimination of themes), 2) incorporate supplemental theories and literature that allowed for greater critique and analysis of the data (e.g., critical race theory), 3) frame discussions in ways that provided greater triangulation with theories and literature, and 4) have reassurance that themes were consistent with member checks and other studies on Whiteness, doctoral education, critical race theory, and the experiences of Black doctoral students.

Personal Background and Researcher's Identity

It is important to note that the advisors in this study were generally willing to share their feelings, thoughts, and insecurities on the issue of race and the role of race in advising and doctoral education. I recognize that as a Black doctoral student, I carry an innate bias that may impact my interpretation of the faculty members' experiences. Additionally, I recognize that during this process, I began to compare the experiences of these faculty members' engagement with their students to my own interactions with my faculty advisors. However, I took an approach of empathy when engaging with the White faculty participants. It was important for

me to demonstrate and open-minded and welcoming demeanor when asking questions that may have been unsettling for the faculty members. It was not my intention to create a socially, comfortable space for the participants as the goal of the study was to unpack how race positively or negatively impacted their relationship and how they internalized the role of race in their advising relationship, which may be uncomfortable to discuss.

One major factor in conducting this research was my own racial identity and interviewing participants of a different race on the topic of race. Because I asked questions pertaining to the faculty members' comfort level with race and perceptions of race and their doctoral student, I was not sure how my own racial identity would shape their responses. According to Bogdan and Biklen (2003), "Skin color, race, and cultural identity sometimes facilitate, sometimes complicate, and sometimes erect barriers in fieldwork" (p. 87). The authors forwarded that these differences may manifest when the researcher is the same race or the different race of the research participants. I experienced some of these feelings. I was much more comfortable with the Black doctoral students and found myself consistently self reflecting with the White faculty. Not only did I keep in mind that these faculty members were my academic seniors, but I worked diligently to monitor my reactions to the participants' reactions; for example, to not over react, to laugh when they laughed, to not seem nervous, and to carry a facial expression that was non-judging. The racial identity of researcher and participant was very real for me during the interview process.

Additionally, my professional role as a diversity professional was another factor in this research. As a professional, I was concerned that faculty would feel that I was judging their advising practices versus exploring their practices. One method I applied to address my professional role was to eliminate my work signature on all emails. In fact, all of my correspondence to research participants ended in my name and "doctoral student" to emphasize that I was operating in a different capacity. However, serving as a diversity professional gave

me practice in working through racial differences and engaging White faculty in discussions on race.

Limitations

One of the major limitations of this study is the scope of the participants and institution. The study occurred at one institution in the South and included participants within one area (i.e., soft sciences). Another limitation included my own race and identity. As a Black doctoral student, I recognize that I hold cultural biases that shape my analysis and interpretation of the data. A third limitation of this study includes the number of pairs. There were only seven pairs included in this study. Lastly, faculty and student self-selected. The study did not seek to find best-case and worst-case advising pairs that would offer greater levels of analysis.

Summary

In order to investigate cross-race advising, I used phenomenology to explore the shared, advising experience between Black doctoral student protégés and their White faculty advisors. Through several sampling strategies, I arrived at seven matched pairs and conducted open-ended interviews to gain data. It is important for me to thank the research participants for being willing to share their perspectives, thoughts, concerns, fears, and vulnerabilities.

Over the next two chapters, I present faculty members' findings (Chapter 4) and students' findings (Chapter 5). These findings are organized into larger themes and subthemes. Following those chapters, I present discussion and implications, organizing the discussion using Boeije's (2002) constant-comparative for dyads framework and providing interpretations of the findings using the theoretical frameworks.

Chapter Four: Faculty Perspective

The purpose of this study was to explore the ways in which race impacted the cross-race advising relationship between Black doctoral student protégés and their White faculty advisors. This chapter represents the findings related to the faculty participants. I organize this chapter of faculty findings into three overarching themes. These overarching themes, which comprise a total eight subthemes, represent the three perspectives of faculty advisors involved in a cross-race advising relationship that emerged during this study. These overarching and subthemes are represented in Table 4.1.

Table 4.1. Cross-Race Experience Themes of White Faculty Doctoral Advisors

Overarching Themes	Subthemes
Knowledge Building and Preparation	<ol style="list-style-type: none">1. Context Realization of Race<ul style="list-style-type: none">• Understanding of Race and Context• Philosophy of Racial Impact• Race as Currency2. Racial Gaining Cultural Awareness<ul style="list-style-type: none">• Through Critical Lived Experiences• Through Research Activity and Student Engagement
Relationship Building & Connections Experiences	<ol style="list-style-type: none">3. Defining Cultural Connections4. Knowledge of Cultural Resources5. Importance of Racial Connections
Advising Experiential Learning & Assessment and Relationship Building	<ol style="list-style-type: none">6. Encountering Racist Discourse7. From Racial Caution to Color Blindness8. Culturally Responsive: Self Reflecting

The faculty participants in the study were moderately open with their discussion on racial influence. By moderate, I mean that faculty were open with some of our conversations and talked freely while choosing their words carefully and more reluctant with other conversations. The faculty demonstrated an internal struggle. They were able to recognize that race was a factor in

aspects of doctoral education (e.g., job market, same-race mentors, and living in the South), but they also felt that race was not a factor in advising (e.g., treating students the same, reframing students' reports of racism, and focusing more on class). Because some experiences are specific to the faculty member or could be personally and emotionally revealing of the faculty member, I elected to not reference a specific pseudonym and only highlighted the experience. However, I was still able to capture their experiences through the three themes, capturing their perspectives from their philosophical beliefs to their actions.

The first theme, Knowledge Building, represented the faculty members' pre-existing concepts of race and the ways in which faculty acquired additional knowledge through their cross-race advising relations or through their work as faculty advisor. Within this theme were two subthemes: Realization of Race and Gaining Cultural Awareness. The Realization of Race included the faculty participants' understanding of race and context, philosophy of racial impact, and perspective of race as currency. Gaining Cultural Awareness represented the ways in which faculty advisors gained greater insight on race. Faculty enacted a greater awareness through critical lived experiences and through research activity and student engagement.

The second theme, Relationship Building and Connections, represented the faculty members' attitudes toward the importance of connections made based on race or culture. Within this theme, there were examples where faculty practiced making racial connections. Faculty articulated this occurrence through Defining Cultural Connections, displaying their Knowledge of Cultural Resources, and sharing the Importance of Racial Connections.

The third theme, Experiential Learning and Assessment, included experiences where faculty demonstrated their racial practices or encountered a learning moment. This theme included faculty Encountering Racist Discourse, describing their shift From Racial Caution to Color Blindness, and Self Reflecting on their own Culturally Responsiveness. Below, I present each of these three overarching themes along with the accompanying eight subthemes.

Knowledge Building

In this section, I present findings associated with the ways that faculty members described understanding race. The two major overarching subthemes included the Realization of Race and Gaining Cultural Awareness. The Realization of Race comprised the faculty members' understanding of race and context, philosophy of racial impact, and race as currency. The subtheme Gaining Cultural Awareness comprised the methods through which faculty gained greater awareness: (a) through critical lived experiences, (b) research activity, and (c) student engagement.

Realization of Race. The participants in this study referenced a series of instances where they were either already aware of race as an influence or became aware of race as an influence. In these instances, faculty members recalled examples of an event influenced by race or how they arrived to their current understanding of race or racial differences. Through these recollections, faculty demonstrated their intergroup attitude or their affect toward Blacks, knowledge of the history of race relations between Blacks and Whites and distance or tension Blacks and Whites. Goto (1997) purported these three cross-cultural areas as having an influence when working across cultures.

Understanding of Race and Context. Some faculty articulated an awareness of context, in which they described either being in the South or being at a southern institution. Dr. Alexander, who completed her graduate education in the North was able to see differences between the North and South, stating: "I spent my graduate career...in the North...and I think it's been interesting to see how race plays out differently in different places." Also recognizing geographical, racial signifiers, Dr. Carlock discussed her observation of racial tension in the city and state. Dr. Carlock shared,

You work with African Americans because you're in a state with a significant percentage of ethnic minorities. We've had this segregation and desegregation and you're gonna have to deal with this... *and you're gonna have to deal with this* [repeat emphasized]... and so encouraging and learning, that's not the issue... it's a heavy weight that you can

feel... in my eyes... at a university... this city is very culturally divided; we're still culturally divided, but keep in mind that truly I'm ignorant to this state's history... but you can feel that way the more you live here... there should be some really strong training for all professors on working across race lines.

During the interview, I could see the frustration in Dr. Carlock's face. She became flushed as she discussed the level of racial segregation that still existed in the city. Although she was not originally from the state, she further committed herself to being more socially conscious. While Alexander's and Carlock's approaches were natural and organic, Dr. Bell, who was a more senior scholar in his field, adopted a more methodical, scientific approach in the ways he came to understand cultural differences. Dr. Bell commented:

I try to use my intellect to understand all environments. And I try to be critical strictly in the academic sense, which is "let me try to understand the environment using a critique of the environment and based on history" so what role does history play in terms of how things have come about the way they have... and I try to understand- I try to do the best I can to understand how people survive in those environments, and the kind of mindsets they're gonna have and so on.

Dr. Bell accredited his approach as being true to his academic self. According to Dr. Bell, it is "your job" as an academic, to be a "sponge, soak up what you can" and understand that those who are different can teach you things. Dr. Bell was also well traveled and had used his travel experiences as learning experiences. Expanding to the context of institutional history, Dr. Williams posited that as an institution with a specific racial history (i.e., being predominantly White and exclusive) and a state with a particular demographic (i.e., significant Black demographic), departments and faculty had a "moral responsibility" to be better at graduating Black doctoral students than everyone else (at other institutions).

Additionally, faculty members' awareness extended to their observations of racial politics, inequities, and class disparities. In his adapted cross-cultural model, Goto (1997) indicated that a perceived history of conflict had an impact on cross-cultural interaction. Specific to these faculty members, there was evidence that faculty members understood the importance of having a working knowledge of context and the history of Blacks or other

cultures. Using their reflections on race and context, these faculty members discussed their overall philosophies on how race plays and played out in their personal and academic lives.

Philosophy of Racial Impact. Four of the faculty in the study had general philosophies or notions about race or Blacks. For two of the faculty, Drs. Jackson and Neely, class differences and cultural capital were an inequitable triggers in which race was a byproduct. Cultural capital, a term derived by Pierre Bourdieu (1973), is the social or intellectual assets that enable upward, social mobility. For Dr. Neely, she noted reoccurring concern with gaining the respect and trust of her Black graduate students. She had some biases that Black students may not have had the same access to educational resources during their K-12 education and that it was her responsibility to account for this inequity. However, she noted that she was just as concerned about socioeconomic status. Dr. Neely demonstrated her understanding of some Black students operating at a deficit. The basis of her support, that she considered being culturally responsive, operated in a way that was, in fact, culturally insensitive. Culturally responsive teaching is using “cultural knowledge” and the unique of background of ethnic minority student to make “learning encounters more relevant and effective for them” (Gay, 2000, p. 29). She stated,

I just am very conscious about trying to make up for what they might not [have] had as child, trying to earn their respect. It's not just Black students...it's White students too. I think I see money and not money almost as much as I see Black and White.

Like Neely, Dr. Jackson recognized that the level of cultural capital was a significant consideration in navigating doctoral education, specifically identifying and choosing advisors. He added,

I notice one big difference, I don't think it's necessarily based on race, but I think that's how it's manifests itself... that is... to me, the key thing about being successful in graduate school is picking a mentor. Can I tell you how many of these African American graduate students have come in here and ended up getting hooked up with someone who just isn't very good... I don't think it's because they're African American that they do that... I think it's because they don't have the kind of... I think it's mostly a social class issue. Most of them are first-generation graduate students.

Dr. Jackson later maintained that race was not a single factor because of the ways in which class and cultural capital were “highly intertwined in American society.” However, he also carried the notion that racial discrimination existed, which was both an understood occurrence and evidentiary from speaking with colleagues and friends. Dr. Jackson’s views on race highlighted the ways in which he saw race packed and unpacked. Originally, he seemed to incorporate race into a larger problem, socioeconomic status, where race was minimized; however, he later provided examples of where he viewed race relations as a single issue. In one example, Dr. Jackson shared,

At the national level, the social networks among scholars are very much circumscribed by racial and ethnic identification. There [is] a strong network of minority scholars who know one another and they have luncheons and dinners together, and they help to consolidate their position and how to provide opportunities for emerging scholars, which is what they should be doing, I’m glad they do...I think there’s going to be more of [networking student with minority scholars] in the near future as [my student] starts coming to conferences with [faculty].

Another faculty member recognized a racial power dynamic within his department linked to the work of the faculty. For this faculty member, the scope of the faculty’s scholarship in the department had had an adverse impact on the recruitment of Black doctoral students. He realized that course offerings or the there lack of limited the number and type of courses provided. The lack of courses on race and the faculty conducting race-specific research would not entice prospective students to apply to the department. Furthermore, the faculty member recognized that of the little departmental life that existed among faculty and students, Black students were not highly involved, which he identified as problematic. While the faculty member was sharing this idea, I could notice small pauses of reflection as if it was shocking to recognize this occurrence verbally.

Race as Currency. Throughout these conversations with faculty, the notion of race as currency was a way faculty used to describe how race served as leverage or liability for Black doctoral students. Faculty shared their opinions on how race advantaged or disadvantaged Black

doctoral students or subsequently, Black faculty. Two faculty members, Drs. Jackson and Alexander, clearly articulated their feelings of how race or ethnicity would benefit their Black doctoral students, particularly when race is combined with scholarship. In reflecting on his doctoral students, Dr. Jackson said,

I told [my doctoral student], “Because you’re a minority scholar, you’re gonna have some opportunities and you need to use racial leverage as much as you can... I would encourage you to do that. And I told [my doctoral student], pretty much point blank, “Look, if you come out of here, you go teach in school, you have a couple of publications, you have this leadership experience... you go there, you start doing a good job... all those things combined... including you minority status... all those combined are gonna open all kinds of doors... like in administration.” They’re gonna be like... frequently if you have three equal candidates, and one of them is a minority, and they’re interested in diversifying... that’s an obvious chance right there... and I told him, “Man, I wouldn’t bat an eye, I’m telling you, you need to take advantage of that as much as you can.” Because, ultimately, at the end of the day, I want him to be successful. I don’t know if he buys into that or not. I mean, clearly, he’s had other opportunities, because of his status, in terms of fellowships and so forth... there are scope conditions on who’s eligible for that... I encourage him to take advantage of that as much as he can.

Dr. Alexander shared this perspective saying,

There’s scholars and there’s funding available and in terms of- and I know that when she gets on the job market... partially because of her ethnicity, she’ll be an attractive candidate. She’s also gonna be a very well prepared... she’s a good student...she’s a good scientist...she’s good... So regardless of her ethnicity, I would put her up against any of them. And so the ethnicity has sort of a...and because of all those things, *and* you’re African American, you are likely to be able to get a job, perhaps easier than if [inaudible] you were a White male. You’re qualified for that, there’s no question... it’s not a question of qualifications, but it’s also a question of...programs are gonna find her attractive because if the criteria for diversity that exist for accreditation and funding and all that.

While the two faculty members saw how race was a leveraging tool in securing employment and opportunities for their students, Dr. Jackson along with two other faculty members saw the ways in which race served as a liability to their students, in that because of their race, Black doctoral students would lose some sort of academic value within the academy. Dr. Carlock articulated her feelings of Black students who eventually become faculty being undervalued, which gave her impetus to “push” minority students to be more intentional about participating in research (i.e., writing articles, participating in conferences, etc.). In describing

her philosophy, she said,

Yeah, I have commonly perceived a lot of faculty... if you're African American and you're here... you're not here because you're good enough to be here... you're here because they have a faculty line that is for minorities only, and that the integration of [the southern state] has been forced on us.

Similarly, Dr. Alexander had the same concerns regarding the perception of Black doctoral students in higher education. First, she shared her understanding of context; she described how the work of students of color was not as valued as Whites and how this devaluing was magnified in the South. Moreover, within undergraduate populations, she heard from students how Blacks on college campuses are often seen as being student-athletes instead of student-scholars. Like Dr. Carlock, she shared her specific concern of her doctoral student, noting:

I guess my fear is that people will not realize how qualified [my doctoral student] is when she gets there [being a faculty member]... some people will assume off the bat that she got the job because of her race... and not even bother to look and realize that she's also very qualified and that's why she got the job. And I don't know... the unknown in that... I don't know how to- I haven't lived that.

Dr. Alexander eloquently stated her understanding of racial experiences and her limitation in not having the experience. While Dr. Alexander recognized a cultural limitation of understanding the experiences of others, she was able to recognize that race was at the center of her doctoral student's experience.

Race was also described as something that positioned students in a tokenized status. Dr. Jackson reflected on his observations within the department, noticing students being seen as "tokens" or racialized value points within the department. According to Jackson, ethnic minority doctoral students were "probably a little bit more vulnerable to being...trained upon." He recognized the "super-liberal" faculty member type, who he characterized as a White faculty member seeking to support students of color for the purpose of being seen as the Good Samaritan. He criticized this approach in selecting a doctoral student protégé, as it appeared disingenuous and self-serving. For Dr. Jackson, he preferred to tell students his research interest and allow them to consider whether they wanted him to serve as a mentor, being allowed to

change their mind if they later felt differently.

Race as value also translated into departmental norms. One faculty member faced an encounter where White students experienced discrimination. She struggled with how to provide support to Whites students who, through conversations on race, felt on the margins. This faculty member saw herself as more protector than teacher. She stated,

I felt like the professor might have been rude because that was one of my advisees. She was the only one and I did feel very protective of her. I'm just going to take care of her and if we need another professor [involved] I'll [talk] to the other professors for her. I'm just going to protect her.

Gaining Cultural Awareness. Throughout the advising experience, faculty advisors shared the varying ways they came to be more aware about race and cultural differences.

Advisors identified personal experiences, research, and other contacts as sources of cultural learning. Because the personal experiences were experiences where the faculty were faced with jarring realities or occurrences, I coined their personal experiences as “critical lived experiences.” A critical lived experience is an experience that forced the faculty advisors to re-evaluate their own understanding of race and caused some type of reflection and critique.

Through Critical Lived Experience. Five of the faculty members in the study referenced critical lived experiences where they were faced with opportunities for a greater understanding or new perspective on the saliency of race and the role of race in human relationships. For several faculty, the critical lived experience served as a counterstory opportunity to their understanding of race relations among human beings. As noted earlier, counterstories provide another racial reality of history and context that challenges the dominant ideology. Additionally, the “opportunity for contact” with other races or racist events is an important variable in determining one’s ability to work across cultures (Goto, 1997). Several faculty had unique, critical lived experiences:

Faculty Member One: “We didn’t even think twice about stopping, because for us, that was a safe space.” One faculty member described an occurrence when race, for her, became

associated with an individual's adoption of safe spaces. She recounts a time when she was telling a Black male student how she and a colleague were traveling and made a stop in a small town along the trip. The Black male student was alarmed to hear that they stopped in that particular town and remarked how he would never have stopped because he perceived the town as racist and unsafe. As a White female, the faculty member never felt threatened or viewed the town through this racist lens: this was an instance where she realized how identity served as a lens, shaping the people's decision to "stop" or "not to stop." Her White privilege allowed her to navigate spaces that were seen as not socially open to others. She "didn't even think twice about stopping."

Faculty Member 2: "I thought that was something from another era. I didn't understand it was real." This faculty member described her moments as a mother who had just moved to a city in the West. During an outing to the state's capitol with her young son, she encountered a police barricade. As she approached the police officer, she was advised to walk in a different location because the Ku Klux Klan was holding a rally at the capitol. This faculty member was raised in multicultural settings with parents who had friends from diverse racial backgrounds; therefore, she had never been predisposed to White supremacy groups. Further, she thought KKK rallies were "something from another era." An understanding of the historical nature of racism through this medium had manifested itself in a modern context.

Faculty Member 3: "And they're just racist man. That's pretty much the bottom line..." For this faculty participant, he operated in White spaces and was able gain the perspectives on Blacks from his White high school classmates. The faculty member described his high school classmates as typical working-class Americans. During a recent conversation, the classmates began to share what the faculty member described as stereotypical ideologies about Blacks. He had to listen to how Blacks were draining the economy through being on welfare programs, while being questioned on why it was not fair for them to pay taxes for "Medicaid programs"

and “poverty relief programs.” During this conversation, the faculty member challenged their beliefs stating that their families, including his, “didn’t have to overcome any stigmas of the people that are disadvantaged whether by way of race or socio-economic status.” During this critical experience, the faculty member was forced to challenge those who were “just racist.”

Faculty Member 4: “And just seeing them have struggles that the [other] kids didn’t. It really tugged on my heart strings a lot.” This particular faculty member described her experience working with youth. A majority of her professional career included working in under-resourced or underserved communities. As she described these experiences, she recounted the difficulty of gaining the trust and respect of the youth and families in those communities. She also talked about her experience working alongside Black employees and gaining a greater understanding about Black culture (hair textures and terminology was one topic of conversation). Although she prided herself on not “seeing race,” she realized that those with whom she worked and served did. They saw her as a White woman and she vowed to work extremely hard to prove that she “did not see race.” Because the youth with who she worked “tugged on [her] heart,” she opened herself to better understand the cultural context in which they lived.

Faculty Member 5: “We don’t all have the same experiences, but I’ve moved around a lot so I think I can have a reasonable appreciation for where people are coming from.” The fifth faculty member who shared his critical lived experienced described his greater understanding about cultures through traveling abroad. He spoke to an overall empathy for non-US cultures faced with oppression and other forms of discrimination or being ostracized. He now approached many cross-cultural situations as opportunities to review the history of a culture. The faculty member attributed his traveling outside the US as the impetus for forming the philosophy that “we don’t all have the same experience,” which leads him to having “a reasonable appreciation for where people are coming from.”

Other critical lived experiences included past work experiences or more current

references where associates of the faculty members brought race to forefront. One faculty member remembered three distinct experiences where race and power manifested. One experience included moving from the North to the South and friends questioning her move, stating how racism was heightened in the South. The faculty member felt that she had already experienced a racist environment prior to arriving at the university and “racism was racism.” In another experience, she shared her critical moment where she realized that race was a means of grouping as much as she considered language as a means of grouping. In describing the experience, she said:

So to me, when I moved to [new location], it was kind of fascinating when, “Oh, so it’s not just that it’s easier to talk in your language to people and you tend to hang out with people who speak the same language.” This is a whole other level of, somehow what you look like matters. And then kind of trying to figure out, is it that there’s such a big cultural divide amongst these groups that the norms are just different or is it that people are just plain old racist? And I never figured that out...it’s not like I have come to an answer... but it’s just been, I guess, interesting to me.

Another faculty member shared her childhood experience of transitioning from a diverse environment to one that was predominantly White. It was during this time that one Black family moved into her all White community. In reliving this experience, she recalled,

Until we moved to [North State] and [North State] was probably the biggest awakening in my life because, for the first time, I was in all-White classes, there was nobody of race at that time. And I can remember, and I know this sounds terrible, I can remember when, literally the first Black family really moved in to [North City], and he, the student was- we started as a sort of- we were sophomores together in high school... and it was such a phenomenal thing to the students, to have an African American student in [North City]... and it was like... my parents were very open and it was like a shocking thing, we talked a lot about it around the dinner table. Why is this such an issue? Why are we so impressed? I mean, there were articles about it.

During the interview, this faculty member was displaying the same level of emotion that she described in her recount of the experience with the Black family integrating her community. It confirmed that having this experience still had an impact on her, in that she was faced with reconceptualizing how diversity was not existent among all communities.

Through Research Activity and Student Engagement. In addition to living through a

critical lived experience, faculty also came to have a greater awareness through research activity, the classroom, student engagement, or general curiosity. Four of the seven faculty members discussed how racial topics emerged through either their or their student's research. While three of the seven faculty members' research involved some consideration of race, only one faculty used her research as an opportunity to discuss race with her student. Dr. Alexander shared how her doctoral student has been engaged and how race empowers the research; she said,

It's advantaged me... it's easier to do research... I like doing research with populations across different racial groups, and it's easier to do that if you have someone on your research team who is a member of this group, both because they can inform the process but also because getting access to the population is easier if it's not the all-White research group descending make predominantly of a different race... and very understandably... so it helps me. Both in terms of broadening my horizons and also just instrumentally in terms of access to groups and a perception of legitimacy. When we write up results, race and ethnicity may not be obvious in our names on the paper but if people know who we are, it adds a little bit of credence: "Oh so it wasn't just White people writing about Black people"... or "this is White people writing about cross-cultural experience" 'cause it's a research team that [is representative]... for me it's been both as well.

Three of the faculty members had racial discussions and gained greater cultural awareness through their students' dissertation topic or study of race. Dr. Carlock recounted, "I think that we both feel very comfortable [discussing race], and again this is my perception, which is probably wrong... but talking about the race issue in [the] study, 'cause [the focus] was directly on African Americans, so that's all we did." Another faculty member remembered,

We discussed race all the time because that's what the dissertation was about and, you know, that particularly given the dissertation, it became kind of a hot topic as because part of [the study's specific topic]. So my student was taking some heat from friends saying you may not want to make this argument. I was taking the other side saying, "Well if that's what you really see, any evidence you need to talk about the argument because it's probably what's going to be really important." It wasn't just the scholarship. There's some time when I think the whole issue of how you look at race as came in more than the other ones.

One faculty member discussed gaining cultural awareness through student engagement that did not occur through research. For this faculty member, the student protégé often discussed issues and concerns related to race, which provided the faculty member with insight about race relations. The faculty member told me, "One of them will...will tell me an interpretation of

events, and it blows me away, because it was interpreted through race... and I had no idea... no idea.” A different faculty member described how race is part of her classroom topics. While her class does not include race in the course name, race emerges as a concept when covering topics. Through this class, she has gained perspectives from her student regarding cultural and racial nuances on the class topic and the discipline.

Relationship Building and Connections

In this section, I include the faculty participants’ perspective on and knowledge of connections related to race. Subthemes within this larger theme included Defining Cultural Connections, Knowledge of Cultural Resources, and the Importance of Racial Connections, which consisted of the need for same-race connections and the need for diversity.

Defining Cultural Connections. While faculty participants gained cultural awareness through connecting with their students, they also provided their philosophy on what it meant to have cultural connections. I introduced the concept of cultural connections to ascertain the faculty members’ association of culture and connectedness, which was included in Goto’s (1997) model variable: perception of cultural distance. With the participants, however, I purposely did not define cultural connections for the faculty and asked that they expound on what it meant to each of them. Faculty members had varying views on what I termed cultural connections and admitted if they felt the term was foreign. Dr. Alexander saw cultural connections as an opportunity for connections for those who were similar and different. She shared,

Cultural connections? I guess it could have two meanings... it could have an exclusive meaning in which cultural connections where people who have similar culture connected based on that and they exclude people who didn’t... Or it could be more of a cross-cultural connection where people are connected based on diversity, in terms of their culture and what we’re interested in and what we differ in and what is the same... and it’s sort of expanding that horizon.

While unsure of the term, Dr. Jackson had a similar view to Dr. Alexander, where cultural connections were finding linkages while also attempting to interrogate how culture may be connected to identity. He described how culture and identity were at war with each other in

discussing his student and their cultural connections or the lack there of:

I don't know... I would interpret it as like it applies to [my student] and I... there's different types of cultural connections... you don't have a racial or ethnic cultural connection... And of course, White culture is not homogenous, and African American culture is not homogenous either... Black culture is not gangsta' rap... I know that... and [my student] is not urban African American culture... and I know that, [my student] is from [a small town], [who's involved in church]... so I mean, to me... [my student] is more White than anything... culturally speaking... [my student] values all the same things I do... family... [my student is involved in church], I'm not very religious... hard work, discipline, honesty, all those kinds of things... in terms of racially, is there a cultural connection... I don't know... but I think we have a cultural connection in terms of... that is in the scholarship, learning, higher education, that kind of stuff.

Dr. Williams also saw cultural connections as being connected to “culture” and “race” being relevant in considering these connections. On the importance of cultural connections, Dr.

Williams shared,

I think they do. Nobody can live unconnected to their culture...at least in the immediate future in America. Race, I think, remains a defining variable of everybody's sense of identity. I think getting cut off, that is dangerous for people. I can certainly imagine how an African American in a predominantly...White department may be a problem. I think you need that and I think that's why having African American faculty is so important. That's why I can imagine that most African American students giving a one-on-one choice might be more comfortable with African American advisor, so all that, yeah. On the one hand, I think one of the things you need is a good objective scholar who is distant and critical [and not steeped in studying race]. I think with the majority of African Americans doing African American topics that then comes a little danger intellectually. That's kind of what we went through with [my student]. So intellectually that becomes a problem I think for women [and] for Blacks.

Two faculty members saw cultural connections as a process of sharing or some form of relationship building. Dr. Neely described her definition of cultural connection in the following way:

Well, to me, it means a respect for the different ways that different cultures view things and trying to take advantage of those areas that we see the same. And then connecting through respect for those things we see differently. So I guess I see cultural connection as more of a relationship between our sameness and differentness and taking you know really building on what we have to say, and then really respecting what we have different as long as we connect to each other on a personal level. I think there's a lot to give from reaching out to a different culture and feeling connected to them just by knowing them.

Related to sharing of perspectives, Dr. Fairley had some difficulty thinking about the definition but arrived at her own understanding:

To me that would not be a science word... I mean it could be... but science is more open... but since you study minorities... I don't know... I would think it would be a more social word, more openness, more attitude sharing, more interpersonal stuff.

Dr. Bell was also mildly unsure of the term cultural connections. However, he saw cultural connections as an “appreciation” for other cultures. He said,

Cultural connections? (pause) I don't know what cultural connections means other than that you connect with individuals that are cultured and so I guess [laughs] all I could say is, how do you appreciate other cultures? And how do other cultures influence your own method of work and your own understanding and so on... so that's probably how I would define it or understand it... but cultural connections, it's not a term that I would necessarily use, but I can see where it would be appropriate for me to use.

Knowledge of Cultural Resources. In this section, I identify cultural resources as campus, community, or discipline-specific support, information, or references aimed at ethnic-minority or underrepresented groups that is provided through remote (e.g., professional associations' special interest group) or local (e.g., student associations or centers) contact. Many of the faculty were most aware of resources in their discipline and not at the University, often referring students to specific faculty and administrators. Drs. Jackson, Alexander, Bell, and Neely all had knowledge of resources at the professional or disciplinary level. These opportunities included minority fellowships, grants, and scholarships and mentoring programs for students of color. For example, Dr. Neely felt that her professional association's commitment to diversity was illustrated through having the mentor program, in which her student was a participant. She stated,

My association is more open to caring about and helping minority students. That's the way the [Association] is. They focus on social injustice and helping minorities get the same education and they have special scholarships or grants for students of color; that's the one [that my student] got. I would say, if anything, minority students have to get the more attention because historically they have not had a fair share or fair shake.

Another faculty member, Dr. Bell, praised the mentoring program for ethnic minorities in his discipline, saying,

It's a support group in the cohort, and that's the one thing I like about the [Program], the ideas of minority support groups and there's a lot of resources there to help them... and some of the top people in our field are actually helping the [Program], so to make sure

that people will be successful in their careers. And I think it's working out very, very well.

Dr. Bell further added that he was a mentor in the Program and had mentored a number of African American PhD students. In two cases, faculty members purposefully connected, or intended to connect, students with ethnic-minority scholars in their discipline. In one of these cases, the faculty member attempted to advise the student to seek out an ethnic-minority scholar in the field. In the other case, the faculty had yet to link his student to faculty of color in the field but felt that he would do more of that type of networking. However, it was not clear if he had already formed this plan or if it was a plan of action he adopted through the interview. However, he saw it is an important function.

Only one faculty member demonstrated a high knowledge of university resources that either his student used or were available for Black doctoral students. He was able to clearly identify the cultural affairs office and McNair office as resources. One other faculty member was not sure of resources but could vaguely recall past experiences:

Within RSU... I know there was... there was a seminar series that had something about mentoring students... unfortunately think it conflicted with my teaching schedule, 'cause I wanted to go but I ended up not being able to... I vaguely knew that [the diversity office] existed, and I assumed there was some stuff there... I know that there's, but I don't know what it's called, there's a little house on campus, I think... (references the cultural center) I went to the Juneteenth celebration there...and so I know... I assume that it has resources, but I never actually got in there and told any of [the students].

Other faculty typically referred to a specific contact versus a service, office, or university association. These contacts tended to be ethnic-minority faculty or administrators. One example is highlighted through this faculty member's response:

I know there is support available, I've talked to [a Black administrator] and we have [Black faculty member] in our department who actually helps our students a lot... so I do know there is support available and if I'm asked, I'll basically point to their direction.

Importance of Racial Connections. Within this section, there are two themes that described the faculty participants' view on racial connections: perceptions on the need for same race connections and the need for greater diversity.

Need for Same-Race Connections. Five of the faculty participants shared their thoughts concerning the importance of Black doctoral students having connections to other Black students and faculty. Two faculty members were already connecting their students with other faculty members through either a research project or the student's dissertation. The faculty felt that having their student work with a Black faculty member was an added benefit to the student. Dr. Alexander shared her thoughts, saying,

We haven't figured out what we're gonna do yet, but we're gonna do something with [this other professor]...we're not sure exactly... but we've decided we were gonna do something. He's also African American. And [my student] will...I'm thinking, [will] definitely be involved in the project, probably in the other one as well. So, she'll get a chance to, I guess, if she wants to, get some mentorship from some faculty members who are African American.

Two faculty members addressed the importance of their Black female doctoral students having Black female role models or mentors. For these faculty members, who were both female faculty, an ideal scenario would be for their students to have a mentor of the same race and gender. One of these faculty members had mixed feelings, but said, "I think it would actually be good... that would be even better if we could find someone who's African American and female." She later added,

The faculty members in my PhD program that really were, what I would say, were my best mentors... were male... so I guess I have mixed feelings. I guess I think there is a lot that you can learn from people regardless... but I know that there are gendered aspects and racial aspects to our experiences and the way higher education... maybe less so than they have been historically... but I know that it would be ideal if... no, it would actually be more ideal if there was a diversity of people in each of the groups. So that, it would be great to find one person that is a female and African American and she could maybe get... But then that flipside that made me feel bad is... that...that's gonna somehow be the only representation, where another African American female may have very different experience. So, to generalize to be [a] group experience from one person is tricky, but like I said, it would be so hard to even find somebody... to find one person that's inside this group would be even tougher. And I think that's probably... that's probably very difficult for people...for any group that's underrepresented to find not just a mentor that matches their experience, [but] that they can get sort of a... "this is what it's like"... but to get enough of them [Black female faculty] so you can get a perspective.

When the other female faculty member was asked if it was critical for students to have same-race mentors, she responded,

I would agree 100%...that is key for African American women to have African American women mentors... because I see one thing: they have a whole unique perspective and it's key, but I always figure if there's no one else, I'm second best...but at least I'm someone who's reaching out... yeah I think it's critical that they do.

Another faculty member emphasized the diverse perspective that comes from students having same-race mentors. Dr. Jackson shared whether he knew of his student's same-race mentors and his thoughts about same-race mentoring. He expressed,

I think he does... and he should. I mean...I don't know everything... you...people who are basically similar in socio-demographics and characteristics and so forth... are more likely to hook up with one another... And it may be that there are some things that he can learn that he would feel more comfortable learning, from say, an African American scholar.

Dr. Jackson discussed how racial limitations existed when working across race and how his student's comfort level with learning may differ based on the race of the faculty member. Dr. Jackson further noted,

But the reality of it is... there is discrimination out there, there is inequality out there, much of which I am studying, and documenting in my own research... and I can share with him on sort of what he should be doing, what his career trajectory is, from the perspective of a middle-class White guy... but again, that's not the whole picture.

Overall, the faculty participants believed that same-race connections were important for their Black doctoral students.

Need for Diversity. In exploring the importance of cultural connections for their doctoral students, five of the faculty participants noted an overall need for diversity in academe. Two faculty members, Drs. Alexander and Carlock, spoke to the need of diversity in the classroom. Both faculty members discussed experiences where there was diversity in their classroom and how this led to deeper discussions on race. Dr. Carlock described her experience in the classroom with diverse students as “a richness of culture.” Both faculty members shared how their classrooms become enhanced learning environments when there are students from different backgrounds in the class.

Four faculty participants shared that they saw the need for greater faculty diversity, where

a few of the faculty participants correlated diversifying faculty with students having greater, cultural experiences. Dr. Alexander saw increasing the number of Black faculty as an opportunity for all students. She said,

I think it's good for people who experience a diversity of advisors, in style and experiences and focus... just so that they can really see that there's a lot of different ways to do it. And they can figure out what works for them. I think it's unfortunate. I think there's a double unfortunate part of not having more- particularly African American faculty...pretty much in any department...anyone who's African American. It's not just that our African American students don't get to have advisors or mentors that are similar in terms of race or ethnicity, it's that our White students, and our Chinese students, and our Korean students who don't have an opportunity to have a mentor or an advisor who's African American.

Similarly, Dr. Williams discussed the lack of diversity among faculty in his department and how not having representation of Black faculty in the department could create an isolating experience among Black doctoral students. Dr. Jackson reflected on how he aims to increase diversity within this department. However, he said that those efforts to enhance diversity are sometimes met with legal issues and policies or faculty resistance. In reaching out to a diverse pool, he shared,

So, I go to a directory all the time because I want to diversify our African American pool. So, if we have a position available, we advertise it, but it's also helpful to write letters to everybody listed in this program, or at least some of them... because you know on its face, that they are diverse candidates: "Look, we are interested in recruiting as diverse a pool as possible, and we like your record, we think you're good, and we'd like you to submit [a] reply"... so there's that.

He continued, sharing areas where challenges to diversify exist:

We occasionally have to have these discussions about diversifying our own track... and it's tricky having those discussions because most of us support these kinds of things in principle but there are some legal fences in place. You can't just declare a search and say, "We will hire a Black guy" and that's it... and you know you get the sermons of others that aren't really supportive of that kind of thing and whatever.

Faculty also introduced the need to increase student diversity, which was a sentiment shared by Drs. Williams and Jackson.

Experiential Learning and Assessment

Within this theme, I present four subthemes: Encountering Racist Discourse, From Racial

Caution to Color Blindness, and Culturally Responsive: Self Reflecting. These subthemes represented the faculty participants' experiences dealing with racist behavior, overall perspective on the role of race, and self-assessment of their ability to work across racial or cultural differences.

Encountering Racist Discourse. In the previous section, Dr. Jackson posited that there may be instances where students may be more comfortable engaging with faculty of the same race versus faculty of a different race. Other faculty shared how limitations existed for White faculty when working across race. While these White faculty worked with Black doctoral students, there were opportunities for dialogue or reflection on racist behavior. In this section, I present instances where faculty either observed or had discussion on racial discrimination or inequality.

One of the faculty members provided examples where she witnessed racial inequality practiced by students and manifested during the dissertation process. In her classroom, this faculty member began to notice how White students responded to Black students in a way that suggested that White students may not feel that the Black students had knowledge to contribute. However, the lack of Black students in the classroom, where there was often only one student in the class, made it difficult for the faculty member to clearly see differences. She articulated,

I started watching my classrooms, and I teach, generally only master's and doctoral students, and the only things I really noticed really differently... sometimes maybe there would be less of a perception that the African American students in my class could do as well as the other students... the other students perceived that... I haven't, because it was really rare to have more than one in a classroom, I haven't noticed a real difference.

This faculty member provided another example of how students are disadvantaged during the dissertation process:

I have noticed, especially with women, women as a whole, but I saw it more with African American women... instead of saying to a chair, "Well, I don't know that the literature supports that"...they won't contradict anything... even if it's just merely an argument on your behalf, but it's true. It's not like they're saying, "Pft, sure, you will," but they won't do that, they struggle with that interaction with a male role model... you know it's alright to tell from this, "These are various ways," but you gotta feel comfortable doing that.

Another faculty member experienced a racial reality of which he was clearly unaware. The student shared with this faculty member how there was a department event that was uninviting. During the interview, the faculty member appeared to still struggle with what the student expressed in describing the interaction. He recounted the interaction:

Then a year or six months later we're at a departmental event, and I said, "You know, I'm really disappointed that you are not participating in the department's roundtable" ... and that's when it came out... how incredibly unfriendly the roundtables were... and a lot of anger about- and that... whole angry Black Woman thing, which I don't even know about... I mean, I knew that was in movies but I didn't [know it existed] in the professional world... I was like "What? What are you talking about?"

For the faculty member, he did not understand how he and the student had the same experience but saw it differently. For the faculty member, the student did a great job sharing her perspective during the roundtable discussion. He felt that maybe the student feeling "uninvited" may be attributed to the body language the student displayed and how it was processed by those who attended the roundtable.

A second faculty member discussed an experience in which his student felt that treatment from another faculty member was racially discriminatory or racially charged:

[The faculty member told his student,] "Let's look at where they're [the other professor] is coming from." So, I think quite often one who has a particular perspective will say, "How do these people not understand? They're not sympathetic." so I say, "Let's have a look, let me analyze the situation, let's look at their backgrounds, let's look at where they're standing." So, we tried to... I tried to look at it from both different points of view. So, [my student] has a particular viewpoint where he has a problem with somebody. So, I say, "Let's look at it," and it was a particular... one of the professors and he [doctoral student] probably was mistreated, but you know, part of it was his own fault. So, that's why we tried to... and that's what I like about [my student], is that this is, "You did wrong, this is where there's been a misunderstanding and so on"... and I think [my student] sort of appreciated that too.

Dr. Bell described several occasions where he and his student had candid conversations about race, where Dr. Bell felt free to share his thoughts about race. During these conversations, he describes his intent to learn more about race. Dr. Bell described his overall approaches to discussing race and later elaborated on one example. He said,

And so I talk to [my student] about race and how race is an issue for people...for minorities in terms of background and what they have to go through, and so I try to understand it. So, what I try to do is...I try to... I try the best I can to understand where individuals are coming from.

As an example, Dr. Bell referenced this example of a discussion with his student:

Oh geez... I guess the issue of how- particularly African Americans, the type of environment they typically grow up in... and so for example, I'll be totally candid with you, I've had this conversation with [my student]. I said, "One of the problems I have with the African American group is that the father figure are...have not done a job in helping families basically stay together and when the father figure is a strong individual that actually helps mentor and tries to get the children to go into education and become successful in education." So, we've had this discussion, he said, "Yeah, I understand exactly what you're saying." So, we have sort of open and frank discussions about my own understanding, but then I also try to sympathize 'cause you know if you grow up in an environment where each day is a challenge to get through the day, in terms of survival...I try to understand what individuals have, what they go through. But you know, I picked that up when I was abroad as well. Abroad, I was with a social worker and I saw how poor people are living. So, I'm sympathetic to the terrible policies in this foreign country and what it did to people. So I mean, I have these conversations with [my student] and so on...I have these conversations with very easily...but I try to be...I try to use my intellect to understand all environments. And I try to be critical strictly in the academic sense, which is, "Let me try to understand the environment using a critique of the environment and based on history." So what role does history play in terms of how things have come about the way they have... and I try to understand. I try to do the best I can to understand how people survive in those environments, and the kind of mindsets they're gonna have and so on.

Related to a racial incident experienced by his doctoral student, Dr. Bell provided an example of how he tried to cross the racial boundaries of the experience:

I think [my student]...we did have one little...and that was a pretty small issue. I think that we had...it was one of those faculty members he had a hard time working with, so I said, "Ok, let's not do work with him." [laughs] So, I think it was... I consider fairly minor. I think my student, at the end of the day...he probably would also say it was fairly minor. My student thought it might be racially motivated. It's hard for me to say... I didn't think so... I guess I try to kind of look at it from the various different perspectives. So, this one professor, this one particular point of view, he is much more rigid; he's like, "Let's do this, do this, do this." He's very, very structured. My student doesn't really work like that. I don't work like that. So, automatically there was a disagreement because the modus, the methods of working, and structure and so on...were totally different between the two people. So, that's gonna cause angst. So, once we recognized that, we said, "Look, don't work with him. We'll do something else." I think it's the end of the debate.

Another faculty member, Dr. Fairley, described a racial moment where she became more aware of how her students of color experienced the world through a racial lens. After speaking

with students of color, she described how “six months later, one of them will...tell me her interpretation of events, and it blows me away because she’s interpreted through race. I had no idea... no idea.” A third faculty member, witnessed how a colleague discriminated against his doctoral student. He felt that one of his colleagues was biased against Black women and this was illustrated through his language and treatment of Black students. This faculty was not blind to racial discrimination and approached it directly.

From Racial Caution to Colorblindness. While the faculty participants encountered opportunities for reflecting on the impact of race, a few of the faculty members espoused a colorblind ideology or the concept that they did not see race or race was not attributed to a given situation. Three of the faculty participants demonstrated exercising racial caution or a reluctance to engage in discussions on race or race-related topics. Dr. Jackson discussed code switching (Myers-Scotton, 1983), where he consciously switched language between old friends and his doctoral student. The faculty member shared,

Anyway, when I’m with them [old friends], I use a lot of street slang, I curse a lot... I listen to rap music, and also heavy metal, I’m a heavy metal fan, I like both... but I’m very committed to curbing that. I think... so if there is anything that I am careful with, it is... being a little bit more careful with that, around [my student] in particular... probably... I don’t really know what my motivation is other than I don’t want to be offensive to him.

Dr. Carlock practiced sensitivity through considering the student’s culture and family. She incorporated this sensitivity through her advice. She commented,

I want to encourage an individual who has so much to offer to other African American women, to teach at a university where she can touch a lot more of the students who are coming through that drop through her class, and I really encouraged her to take a faculty role... but I’m careful because she’s highly involved with her family, and I don’t...if I’m...when I make those comments...if I’m going against a culture that really doesn’t see the female leading.

Dr. Neely illustrated caution with students in evoking race as a reason or factor in a doctoral student’s behavior. When asked about responding to culture, the faculty member said,

Well, I think I consider it more personal responsiveness, I mean, it’s very individually driven. If he wants to talk about his family, we will, and if he doesn’t, he won’t. I don’t

think that I consider that part of his race. I just more consider that part of someone's culture. I don't see color behind that. I just see the person and if it's their family culture to not talk about family, fine. I just try to be considerate to whatever they want to talk about or whatever they're interested. From that reason I stay away from politics. I'm just not going to put a student in this situation where they can't just be themselves.

Dr. Bell discussed how he worked extremely hard to maintain professional relationships with his students to maintain equity among students.

I'm not trying to play favors with individuals, everything has to be equal in the sense the way people are treated, but I try to be a very understanding individual... and that's about as much as I can do I think, be understanding.

Culturally Responsive: Self-Reflecting. The faculty participants were asked to describe their own level of cultural responsiveness, meaning to what degree they felt they were either culturally sensitive or could operate across different cultures (Gay, 2000). Additionally, the faculty engaged in reflection during the interview and shared how this study fostered a greater level of reflection on their advising. I described these moments as "aha" moments, which I discuss at the end of this section.

The faculty response on their cultural responsiveness varied across a confidence spectrum. Some of the faculty felt they were fairly competent and could work across cultural differences. Other faculty were not very confident in their cultural responsiveness or felt that their level of cultural responsiveness had decreased over time. Three of the faculty members held that they were "relatively" culturally responsive. These faculty members considered their responsiveness high when compared to others. Dr. Alexander thought of herself in this way:

When I think about it, I don't think I'm super culturally confident, but then I interact with other people. I think I'm better than I realize... and maybe it's because I don't think I'm terribly good, but I figure I've got a lot to learn. I guess I'm aware, which is more than some people are...that there are all these different issues and different nuances, and I know I don't understand them... and so I like to listen to people and find out what their perceptions are about things and their experiences to try and understand them. And part of that may be just intellectual curiosity as this is different than what I'm used to. And so, I'm interested to see, I mean I'm interested in the whole lot...that's racial, things as a whole, seeing a culture that's different from the one I grew up in, and the fact that religion plays a heavy role down here and it didn't where I was from... differences and... world views and the way things go.

Dr. Alexander described her experiences of facing new cultures and questioning her own knowledge while expressing the need to learn more. Throughout the interview she shared that these differences were an opportunity to learn and she spoke to embracing these new and exciting differences. Dr. Carlock also saw differences as learning opportunities. For this faculty member, she viewed cultural responsiveness as both having cultural knowledge and being able to work across cultures. Responding to her comfort level with working across race, she said,

Comfortable about working with other races? Absolutely, 100%... and do I bring bias in the situation... I don't think you can be an adult and not have a bias. Is it the same thing as a prejudice? I don't know. Do I have biases? Yes... I'm concerned about... when I work with Muslim men and things like that. Because I know enough to be dangerous... I'm not saying that I know enough that maybe they're not comfortable working with me, or I don't know enough actually if they are uncomfortable working with me or if there's a better approach for me to do. We should all learn from one another, but if the other person isn't gonna bother to learn, then you better try to make the situation work to the best, not giving up your values and your morals. Cultural knowledge, cultural awareness... I'd probably rate myself... cultural knowledge... I'd probably rate myself a 2, out of 1 to 10... cultural awareness; I try to be extremely aware. I try to be very, very careful. If I want to encourage a student who's any other race but my own to do something, I think I'm very culturally aware... could I gain more in a different culture? and what it means or better ways or working together... that I just don't know, because I'm not... who you are or what you bring to the table is not that big of a deal to me, as opposed to can we achieve the overall outcome... I think that comes more from me being a researcher- than it does from my background... I'm more concerned oftentimes working with White males in the field than I am with working with other ethnicities... just because they often are- especially- and I'm talking more generational, people in their fifties and sixties and seventies, 'this is very, this is the way it is, too bad!' Should I probably pick up a course in being more culturally aware... like more cultural knowledge, let me call it that... yeah, I'd like to know sometimes, more about that... I think my awareness is my perception, which could be all wrong... pretty good, my ability to work with anyone, I think is really, really good... do I like diversity in anything I do? Absolutely, I mean, I love classrooms that are full of diversity because you have five hundred viewpoints and everybody is learning from everybody.

This faculty member was one of the only faculty members to mention biases when discussing her cultural responsiveness. She recognized that she carried preconceived notions that shaped her approach to engaging with others. Particularly, she directed much of her responsiveness towards gender inequity. Dr. Jackson reflected on his cultural responsiveness and grounded his ability to be responsive through his research:

That's a good question... I don't know... I would say... better than most... on a one to

ten scale now... how familiar am I... I mean, are we talking specifically about African American culture or just diversity generally speaking or what?

When instructed to “look at more diversity,” he responded,

I would say... more confident than most... especially because I’m still heavily involved in things in culture, in African American culture for so long... for 10 years, you know... so I’d say more than most... and I’m extremely proficient in cultural nuances...and part of that is because I study cultural behavior.

Similarly, Dr. Neely felt she was highly culturally competent or responsive through her previous work experience in ethnic-minority environments. During this work experience, the faculty member recounted how she was very unaware of many of the behaviors and traditions common among those Blacks with whom she worked. The faculty member remembered the feeling that many Blacks saw her as White and she had to work to gain their trust, asking questions and being open to learn.

Dr. Fairley described her transformation from feeling like she had a high level of cultural competence to a low level of cultural competence. Much of her perception of a decrease originated with the past few years of interactions with ethnic minority students. During the past few years, Dr. Fairley faced racial realities or instances where she did not realize that students were facing racism or view an experience as racially hostile. She further shared this sentiment about her cultural responsiveness as, “Well, when we started I would have said good... now I would say it sucks.” Following this statement, we both laughed. She seemed a bit defeated in describing how she felt she had a strong sense of what students were feeling. However, in the last few years, she has become unsure. She could only explain the shift this way: “It could also be... the whole... ‘cause lately, maybe people are talking about race more... I don’t know.”

A few of the faculty participants demonstrated an “aha” moment, where through this study or one of my protocol questions, they had an opportunity to reflect on a racial aspect of their advising relationship, discipline, department, or the like. One example of a reflective moment included Dr. Bell. When asked about the racial dynamic in his professional field, Dr.

Bell realized that he had not thought about the representation of ethnic minorities in his discipline. He shared,

Haven't given it much thought. I don't know. I really haven't thought about it very much... I go to conferences... I see my students, I see other people... I don't know whether we're underrepresented, overrepresented. I mean...I just-... [sigh] I actually don't know. I'm not really sure. How well are minorities doing in our field? We don't have a lot of the rigidity that the older disciplines have, so if you're a good researcher, you make your mark relatively quickly and easily... so I really don't know what to say.

Faculty participants also felt that my study would be instrumental in transforming advising or providing insight, which would positively impact race relations within the university and graduate education. Dr. Williams expressed being unsure about the role of race and referenced my study as a future source for greater understanding. He had never considered the racial nuances that could be prevalent in his advising practices. When asked about whether he approached advising differently based on the race of his students, he credited the study with prompting his self-reflection on advising, saying,

Yeah, that's an interesting question, and I hadn't thought about this as much as I should have before you emailed me; and I thought a little bit more about it, and I don't know the answer to that question. One thing that strikes me is that I would say, the way we work with each other differs with every student and certainly among the African Americans. I think gender becomes an issue there too. I really suspect in some respects that I really do feel like, and I haven't mastered this and don't know they answer to these questions, but I worry about it a lot—that actually you should somehow be different in the way you work with women, then not and some men. And then, particularly with African American females, what's race, what's gender? I'm sure there [are] differences that I haven't thought about in some respects. I'm not particularly conscious of trying to do something different which may be a good thing or it may be a bad thing. That's probably one of the things your study will help us understand. So that's a tough one, particularly, I mean.

He later added,

I think when it gets right down to [the] nitty gritty, in terms of personal relationships again. I think there's probably less distinction between the way I deal with African Americans on a personal level because of how professional my relationship...even with Whites. In other words, if I were the kind of professor who had to always bond personally with their students, then, the distinctions might be more dangerous and more drab. I think on the professional part, again, so much of my professional input comes from the written work; I think that may minimize [differences]. And again, I can't help but believe at some point, it does more than I realize. I can't put my finger on it. Again, I'm stuck and again, the race [may] actually compound [any problems]. I'm kind of worried about that.

Dr. Fairley described an experience where her student shared the sense of isolation felt during a conference. In sharing this experience, she commented,

You know, never thought about...[a Black doctoral student feeling isolated a professional conference] and I don't...and I think that's [the] kind of things...I don't think...think about.

After asking a follow-up question on whether that experience allowed her to make an interpretation and adjust her advising, she responded,

Well, I mean, I think our last meeting was just about...if you feel it harder because you're African American, huh...get over it (nervous laugh). [*directed towards Barker*] But if you wanna give me some suggestions on what I should say at that point (laughs).

We laughed together, and Dr. Fairley concluded her reflection with,

You know, everybody has hardships,...and I think I appreciate more the race hardship than I did two years ago. I don't know how to solve it, but I think eventually you need to choose to overcome this barrier or don't... and I hope she chooses to because she has so much to contribute.

During this time, Dr. Fairley had a look of uncertainty or frustration as she grappled with what it meant that race was a factor. She later asked,

But how do you know it's race? I mean, I hate to say that now, but it's because of their race? [During my doctoral process], there were a couple of people that didn't gel... and they were all White. So, I don't really know if that's right.

Similar to Dr. Williams, Dr. Fairley, too, looked at my dissertation as an answer to some questions on race relations and advising. She later commented,

Like to me...for me to be a better mentor, I would almost maybe need to schedule, maybe once a month, and have a topic, and if I would have had a topic on department friendliness towards minority students, that would be much better, I think, than me hoping that it comes up at a lunch... and it's probably something that I should do, I guess?

Dr. Neely shared trying to convince a Black female associate to consider Research South University and how my study could provide insight:

And I said, "No Ms. Jones, you're a good student and I wish you'd go to RSU because I love RSU." So, I think sometimes the students see a difference in where they think they need to go [to graduate school] and I try to dispel that, but maybe through your study, they'll see that it doesn't matter if you're Black or White, teachers will still help you no matter where you go.

Some of the participants in this study showed signs of wanting a better understanding while others appreciated the dissertation but did not mention next steps that could be taken. Two faculty members expressed their interest in the results of the study after taping and insisted I develop a “guide” to assist faculty in applying new learned knowledge about race in advising approaches. Through member checking, one faculty member requested that we meet following the completion of my study and discuss strategies that he or she could take moving forward.

Summary

From this study, three overarching themes emerged: 1) Knowledge Building, 2) Relationship Building and Connections, and 3) Experiential Learning and Assessment. Within these three overarching themes, the eight subthemes included: a) Realization of Race, b) Gaining Cultural Awareness, c) Defining Cultural Connections, d) Knowledge of Cultural Resources, e) Importance of Racial Connections, f) Encountering Racist Discourse, g) From Racial Caution to Color Blindness, and h) Culturally Responsiveness: Self Reflecting. These themes represented the ways in which faculty understood race, engaged in racial discourse, invoked race in their advising, and reflected on their own racial competence

Within the first theme, Knowledge Building, faculty participants discussed their preconceived notions of race and described how race and context connected for them. Additionally, participants provided examples of how they gained greater cultural awareness through their own lived experiences or through their role as advisor (i.e., student engagement) and faculty member (i.e., research and classroom). Through this study, the concept of critical lived experiences emerged as those past experiences of faculty that shaped their perception of race. Many faculty described how their student’s research provided opportunities for discussing race.

Within the second theme, Relationship Building and Connections, faculty participants articulated their perspective on the importance of and knowledge of racial connections. Faculty

participants shared their philosophies on the importance of same-race mentors and later shared how the lack of ethnic minority faculty disadvantaged both ethnic minority doctoral students and their departments. Considering their views on the importance of same-race mentors and on the lack of faculty diversity, faculty members in the study arrived at seeing the importance of and need for departmental diversity. Further, faculty discussed their knowledge of campus and discipline-specific resources for ethnic minority doctoral students.

The last theme, Experiential Learning and Assessment, represented the faculty participants' learned outcomes through either actual discourse or as a self-reflection. Within this theme, faculty described instances where their doctoral students discussed incidences of racism, discrimination, or inequity; their own philosophies toward dealing with race as a conversation topic and how they handle racial differences in advising; and their self-assessment of their own cultural responsiveness.

Chapter Five: Doctoral Student Perspective

In this chapter, I present the findings associated with the perspectives of the seven doctoral student protégés. This chapter is organized into an overview of the doctoral students' preconceived notions, racial experiences, and characterization of advisors or advising, support mechanisms and resources, and race. Examining Tinto's (1993) and Lovitts' (2001) doctoral persistence frameworks, the student's background and experience can lead to their decision to stay or leave. At the same time, cultural norms of ethnic minority students are an additional critical component of persistence (Guiffrida, 2006).

Because the students experienced racism and formed relationships under different circumstances than faculty, the findings presented here are organized somewhat differently from that of the faculty members. Specifically, three overarching themes and eight subthemes emerged from the students' experiences, including (a) Knowledge Building and Preparation, including context and racial socialization; (b) Experiences related to racism; and (c) Advising and Relationship Building, encompassing racial discussions, professionalism, reflections, connections, and race and selection (see Table 5.1).

Table 5.1. Black Doctoral Students' Themes in Cross-Race Advising Relationships

Overarching Themes	Subthemes
Knowledge Building and Preparation	1. Context 2. Racial Socialization
Experiences	3. Racism
Advising and Relationship Building	4. Racial Discussions <ul style="list-style-type: none">• Academic Context• Current Events and Society• Race-Related Incidences 5. Professionalism 6. Reflections 7. Connections 8. Race and Selection (of Advisor)

In this chapter, there are sections where I assigned students a second pseudonym. These

names do not appear in Chapter 3 and will not be linked to the list of participants. This second renaming of students is to further protect the identity of the students and safeguard them from any potential retaliation by their advisors and their department. These changes are more prevalent in the discussion of the students' advising and relationship building.

Knowledge Building and Preparation

The first theme, Knowledge Building and Preparation included the students' perspective on the connection between context and race and how this context informed their understanding of the institution, city, and state; and, it included their racial socialization or their racial schooling of how to deal with racial occurrences and differences, particularly in predominantly White contexts.

Context. Several doctoral students in the study shared how race was connected to geography or being in the South. Students commented that persons from the South carried a higher level of racism than those persons from the North. Jordan, in particular, articulated how she saw racism exaggerated in the South:

At [my previous institution in the North], like I said, people...you know...people don't really like Black people or they have problem with racism, but they really just kept to themselves... kept their comments to themselves...you know, very covert racism. But here, it's more overt. People don't mind expressing their opinion, you know, just by the way people treat you. They're just more out with it.

Marion noted differences between the behaviors of those from the North versus those from the South. This student said,

So, I think that has a lot to do to with my advisor's interactions with me and other people have pretty much the same with my advisor not being here versus people that grew up here. I'm not saying they're racist, but you know, I've noticed a lot of differences with people that are from the South versus people that are from the North and like other countries as well.

Marion was not prepared to conclude that all people born in the South were racist; however, the student felt that some "differences" existed between those of different geographic regions. Other students situated themselves as a minority student in the South. James, who was from the South,

discussed how context was not a major issue. He stated, “I was use to [being in this state]. So I was use to being the minority in the class and I was in [my major]. So I was the only dark skinned person in the class.” A second student from the South, Walter, expressed his concern with Whites in the South and their acceptance with Blacks. He provided several examples of poor racial engagement in the South:

Oh, yeah, I mean, man, it’s difficult for me to talk to folks even though you learn that you have to, in some ways, build the small talk typically in [this state] because the interactions between the race is historically...very, very limited compared to other parts in the South, particularly in social settings where you tend to be the only spook in the house. And that would be something about White folks will very often say something to make you feel like they’re cool with you being Black. They want to talk to you about a friend of theirs that’s Black or it’s like, “Oh God’ it’s okay.” So, I typically engage them, let them know, “I feel you.” I acknowledge that you’re acknowledging that you have Black friends, that you are cool with [having Black friends], and I kind of go to something else or I just leave the conversation.

Later during the interview, he relived one racist experience being in the South and current state of residence. As a student from the South, he was deeply disturbed by this experience. In responding to a question of what he would tell an incoming Black doctoral student from a different state, he told me,

I had never been called *colored* [for emphasis] in all my life until I came to this state. I grew up in a [rural town in another southern state]. I’d never been called colored. That’s an indication that people have not evolved. They’re not informed about the world outside of what’s in the past. [For a future student], to anticipate that this may be something that you encounter is important because you can learn how to cope as being opposed to being reactionary and then being stuck the fuck out and being like, “I can’t believe this shit is happening.” Now, you take somebody from the northeast...they may be ready to go and flip out on somebody or file a racial discriminatory charge on somebody, not realizing that’s just these folks haven’t really gone anywhere. They’re geocentric and they don’t mean any harm about that it. So, I guess, really being able to understand that there’s going to be some degree of foolishness. They still have motha’ fuckers still burning crosses all the time in places [in this state]. A friend took me by a field that had a sign that said “Klan Rally”... just out in the open. “Is this shit really going on!” I mean these folks who live in these areas they come to school. I had a raggedy car one year and the car would start and stop and start and stop. So, I was waiting for it to actually kick in [and] this [White] kid drove by me and flipped me off. Well, as soon as he drove by, it started to kick in. So, I followed him to his journey and I said, “What was that for?” [The kid responded], “NIGGER!” I said, “Dude, don’t you worry about it.” So I drove off. [The kid responded] “You fucking Nigger!” I pulled back and I said, “Why did you say that?” You do not know me, man.” So we went through the process and I tell him, “I teach here [at the university]. I teach here. Why would you say that?” And try to engage

him into a teaching moment and he's not remorseful at all. Now you have folks here [in the university's town] who still believe Blacks should still be in chains out there working in the cane field somewhere.

Racial Socialization as a Prerequisite. Four of the doctoral students described their experiences in being socialized to navigate their own Black identity in predominantly White spaces and in one instance, predominantly White male spaces. This form of socialization, or the process in which students learn the cultural nuances of a discipline so that they are inspired and able to operate within the discipline (Merton, Kendall, & Reader, 1957), was aimed at providing these students with insight into how ethnic majority (White) spaces may oppress, silence, or disadvantage ethnic minorities. The socialization came from family, peers, mentors, faculty, or any combination of the previous. Jordan received insight from her family and undergraduate mentor on working in predominantly White contexts, particularly in the South. When asked about why she creates space between her and White faculty she said,

Yeah, well, my father is from the South and Dr. Weathers is from the South. I think as a child my parents have instilled in me and some of the conversations I had with Dr. Weathers, you know, they tell you about racism. I think me...I've learned from a very early age to put up this wall, this wall that you're [reference to an earlier question] talking about. I just think my parents and just, you know, people who care about me like Dr. Weathers in preparing me to go forward. They let me know what I would be up against so it didn't come up as a surprise.

Similarly, Marion's mother had shared with her the same concept of understanding the historical significance of race. Additionally, her mother passed down historical racial knowledge in an effort to teach Marion about racial discrimination and power dynamics and equip Marion with racial guards or techniques to safe guard against discrimination. She commented,

It's kind of like once you hear the wisdom of my mom, it was just always because she came from such a small town and she was born in the '50s and she went through that whole like racist-era thing. It's always been like, "Never ever forget that you're Black," and that's kind of been and like she said this the other night, like, "You'll never forget that you're Black and well you know White people can get away with some things Black people can't." And so that's been kind of my thing as well.

However, Marion struggled in maintaining social distance while not creating a socially constructed racial divide between her and fellow students and faculty. Marion later shared, "It's

like I don't always want to be stand offish just because I'm Black kind of thing. It's kind of working that balance of not crossing the line." Racial socialization also took the form of former students providing insight to existing students. James shared his experiences with speaking with former students. One former student shared with him to always be exceptionally astute because he would be expected to contribute less and he should work toward proving that expectation incorrect. Terri often received racial and gender socialization from her faculty advisor. Terri's advisor, who is a woman, had candid conversations with Terri how navigating the faculty ranks would be more difficult for Terri as a Black woman than for a White male. Terrie recalled,

She'll tell me like some things are going to be a little more difficult because I'm a female student or some things are going to be more difficult because I'm an African American female because [I] want to be a professor.

Experiences

The second theme, Experiences, captured the students' experiences with acts of racism, marginality, and salient object status. The students described their feelings of being underestimated and taken advantaged, serving as the evidence of diversity, and having to prove themselves. Students had these experiences in and out of the classroom.

Marginalization, Discrimination, and the Salient Object Status. Racial marginalization occurs when students feel objectified based on their race (Suarez-Balcazar, Orellana-Damacela, Portillo, Rowan, & Andrews-Guillen, 2003). Marginalization manifested in various ways and forms for the students in the study. For two doctoral students, they experienced forms of marginalization through departmental events. One student, Daphne, shared instances where she was often invited to departmental and institutional events, social functions, or recognition ceremonies. However, she had reservations about attending those events because it began to feel that she was only invited to represent the "diversity" of the department. Another student, James, described his involvement in faculty recruitment activities. He shared how he often was asked to participate when there were minority faculty visiting the campus. After he

shared this story, I asked him if he had ever shared this concern with his advisor. He laughed, tilted his up, and commented with amazement--he had not.

Being seen as a token of diversity was an experience shared by Walter. This student shared how his presence in the department was often associated with his racial identity versus his academic identity. He shared,

So, I really felt that the attitude amongst the faculty was, “Well that’s Walter, he’s our affirmative action initiative.” Don’t have any proof of that...I can [see] other students there were shown a little more consideration for going to conferences or whatever.

I knew this student prior to interview and he shared concerns about feeling as if he was tokenized in his department and college, but not in a way referenced above. However, he still carried the same passion for these feelings. Another student, Terri, articulated her sense of marginalization in the classroom. She described her initial feelings as, “Sometimes in some of the courses, when you first walk in the classroom you’re going to look around for people who look like you.” She highlighted how it was important to be able to connect with others in the classroom, but she later referenced her own “racial socialization” as being at “Research South University for a while” and knowing “what it’s like to be the only [Black] face in the classroom.”

For a fifth doctoral student in the study, Lionel, shared his feelings of marginalization occurred with his advisor assignment process. He commented that he had feelings that he was chosen because he was a Black male and there was a sense that his advisor thought he was operating at a deficit:

You know what, if I had to guess, I guess [my advisor’s] initial interest in me was that he/she would... ‘cause it’s all Black [students] sitting there and she/he had probably thought these Black [students] are going need more help and support then what he/she was expecting and he/she was probably really impressed. I think that [was] his/her initial [feeling]...being impressed. Okay, these Black [students] are more capable than what I expected. And I hope that he/she decided that I’m not just capable for an African American but I’m capable as a student, period.

Students discussed how their racial socialization assisted them in dealing with being salient objects or hyper-surveillance associated with being the only person of color in a predominantly

White space (Jones & Shorter-Gooden, 2003). Jordan and Teri described their salient objectivity in the context of having to outperform. Jordan commented,

I think what comes to mind is a talk that I went to and the title of the talk was “[Yes, You Do Have to Outperform.]” I think race matters. I think as African American doctoral students, we have to be better. We cannot just come in and be as good. We have to better because if we’re not better, we’re not going to seem good! And, I think that like I said before...some of the things that White students can get away with such as saying, “I’m having a baby, I need to graduate, or you know my family needs money. I need to get a job and do this part-time.” I don’t think that we would be able to do that and, if we did, it we wouldn’t have that support that they [White students] still have. They are able to do it and maintain the support from their advisor. I think if we made those choices, we would just be kind of out there.

Whereas, Terri remarked,

Because for me, it’s more like...honestly, I feel like I have so much more to prove than a student from a majority race. I feel like there’s more eyes on me to see how long it take me to finish, and what my grades were like in school, and what my dissertation [is] going to be like because of stereotypes and things like that.

In many instances, the status of salient object is heightened for Black women (Jones & Shorter-Gooden, 2003). For some of the students, being a salient object was a bit unsettling.

Marion shared an experience where she was able to attend a conference where other Blacks were present,

I guess it made me feel, I guess, not so alone because I am, you know, like, “only little fly in the buttermilk,” expressions [I heard before]. So being able to I guess talk to them and have like that connection and I have to have kind of stood out too... I guess too seeing the only brown face at RSU path that stuck me out even more.

Daphne reflected on her racial saliency and how it was less of a factor in connecting with students in her doctoral program. Further, she charged the department with doing more:

I wish I would have made more friends with different people and, probably, be around more on campus [and had had] a historical or appreciative [relationship] to other people in the department. I wish [the department] was more diverse. They really need diversity. They need more Black people in there because you just can’t just have one Black person in the sea of, you know, White people...because you just feel lost. You really have no way to relate to what’s going on. I think just not having that rapport was hard in the department. That’s kind of why I kept away, because I just really didn’t have the people to look up to. I didn’t feel the need to visit.

In addition to feeling like a salient object, students also recounted their experiences with

discrimination or racism, which too, took on many different forms.

Two of the doctoral students shared either their experience or perception of how the racism manifested within the institution. Walter shared his experiences speaking with students of color about the university rescinding funding. According to Walter, these students lost funding, not because of their grade performance, but because their work was deemed “insufficient” by their faculty. Walter felt that RSU made common practice of stripping funding from students of color, which shaped his opinion of how the University operated in promoting diversity. Jordan described her institutional experience of a confederate flag in school colors being flown by White fans during football season. Comparing her previous experiences at a northern university, she said, “[North University]...was also another predominantly White school so I was prepared for racism. But that whole confederate flag thing was just new to me. You just don’t see those in North University.”

Students also shared how they saw racist practices manifested in departmental contexts. Lionel, a student who also had family obligations, discussed how his department indirectly disadvantaged Black students through discouraging students not to work full-time, while failing to have programs designed to allow other ways to complete the program:

Yeah I think it’s racialized. I think it’s very racialized. I don’t think it is intentional, maybe it’s intentionally racialized, but I just don’t think it is acceptable to the average African American. I think the process has a lot of stuff that make it not really realistically attainable to people who are trying to take care of themselves while trying to do it. I don’t think it happened to me that way. I think it can be made easier, not easier as far as context, but easier as far as construction, easier as far as construction. This program is really about you being here on this campus in this class at this time and doing things under a schedule, which is fine. But it’s absolutely not necessary. There are other programs that have come with more flexible ways to complete the program without having to meet these unnecessary requirements. I’m not even speaking for myself. What if somebody has kids and can’t be here at 4:00pm but after six or after seven they can work and all that other stuff? I think it could be made a lot more accessible.

Later he added,

I learned about this residency requirement about going to school full-time for a year and I thought, “There’s not a Black person I know who can just afford to go to school full time for a whole year.” And, I blamed that directly to race. I think that was like this [legal]

barrier to get, you know, more African Americans not being able to get through the program.

Jane felt that departmental racism was practiced through the ease in which White students finished the program compared to her. Jane struggled to understand how working White students with families were moved through the program at faster rates than Black doctoral students who were full-time. She shared this sentiment:

I didn't work. I devoted full-time to my academics. So, I still haven't graduated. But you have some White students who, for example, I just found out that one student is graduating [soon]. The student started the same semester I started. She's part-time, out-of-state, and carries a full-time job. That just don't even make sense, but with them, they can say, "I'm getting married," or "I'm pregnant," and you know, "We need money." So when they [come] up with their life excuses or reasons, then, they get pushed through the program; whereas for us, it doesn't. We can't just say, "I have this issue. I need to graduate." It doesn't work like that. We have to still, you know, prove ourselves and almost be two times better to get out the program.

Experiences of racism were not only observed by students on a departmental level, but it manifested in the interactions of students and faculty. Two students noted instances where they were undervalued during their graduate experiences. Prior to attending RSU and during his master's program, he recalled one stand-out experience when a student approached him stating, "I thought you were going to choke. I didn't think you were that intelligent." Another student believed that her presence in the doctoral program was questioned by other students. She commented, "Other White students like, 'Oh they just got that money because they're Black.' I think that a lot of people think that I'm here because I'm Black or I got this fellowship because I'm Black."

Racist experiences with faculty were more referenced than experiences with students. Tim and Candace experienced faculty who underestimated them. Tim shared completing an essay and having faculty members shocked by how well he articulated his arguments. After seeing that he was an exceptional, academically astute student, Tim felt that the faculty members then came to show him greater respect, wanting Tim to work with them. Candace had an experience where she was mistaken for a master's-level student at one instance and later received

a B grade in the faculty member's class and wondered if race was at the center of both experiences:

I always kind of think about [race]. It's always kind of there. Did I really just get this B or did you just grade me even harder...you know, I have gotten that from one member of the faculty. It was kind of like, when I first met her, she was like, "Oh you're a master's student." I was like, "No I'm a doctoral student." Every time I see her, it's kind of like [her] nose up in the air, kind of thing. Like, "You didn't see me coming down the hall when we were the only two people?" So, from that, I've got to prove myself because I am the only [Black student] and so, I'm always working harder and stuff. So anytime something like that comes up, it always crosses your mind like, "You grade me harder because you feel I'm not supposed to be here," that kind of thing.

Michael, who noted that he would often dress down during the day, encountered a faculty member who he felt judged him for his appearance. One day Michael was asked to retrieve the professor on behalf of another professor. He was dressed casually and described his experience of how the professor responded: "She looked at me and turns around and kept walking. So I told them, 'Look, she did not want to talk to me so I'm going to move on.'"

Advising and Relationship Building

The third theme, Advising and Relationship Building, included four subthemes: Racial Discourse, Professionalism, Reflections, Connections, and Race and Selection. Within this theme, students described their relationship with their advisor and how race either played a role in their level of interactions, facilitated the process of connecting with others, or influenced their view of advisor preferences.

Racial Discussions. The students described three areas of topics for racial discussions, academic context which included topics related to research or courses; current events and society, which included contemporary topics that gained national attention, topics in the media, or broader social issues; and racial incidences, which included the student's actual experiences or feelings related to a negative racial experience.

Academic Contexts. In terms of interactions with faculty on racial issues, academic contexts (i.e., class topic, research project, dissertation topic, etc.) served as the major avenue for

discussing race. Five of the seven doctoral students mentioned that they gained insight into their advisor's perceptions and understandings of race through discussing research. All of the doctoral students in the study either had conducted or were conducting research related to race or culture while four of the seven faculty advisors were studying a topic related to race or culture. One student, who was studying ethnic participation in the political process had the opportunity to discuss with her advisor the implications for the findings and what it meant in other contexts.

The student told me,

We've just been talking about how it's important for ethnic minorities to participate in the political process, be informed about the elections, and civic[ly] engage[d]...and how institutions of government have an obligation to help [ethnic minorities] be informed.

Another student shared his experience working with his faculty member and the racial understanding that occurred during and after the experience. During one particular project on social work cases, he described the experience saying,

Looking at differences... 'cause with the family, we ask them a question about race - if they believed race influenced their current living conditions. Stemming from [this question], [we] talk about the differences and the stuff that we've noticed in different families, mainly between Whites and Blacks, because that's pretty much the dynamic in the city. There was another thing. We talked about, last week, the economic mobility and stuff. Like, how a lot of Black families have less mobility than White women and how the economic philosophies in social work are off... that kind of thing. And, [we discussed] different perceptions and how research has put stuff out there versus the actual reality and stuff. [For example], how African Americans are not as successful but that might not be the case. So, it kind of stems from research, but we've gone into a lot of different topics and stuff about that.

In some cases, the dissertation topic of the doctoral student differed from the research of the faculty advisor. There were students in the study who shared how their faculty advisor would ask questions about their topic or a specific concept. Jonah gave an example of how his professor engaged in learning more: "He's asked me about it and I've explained it to him and he's talked to other professors about it and he thinks it's very interesting." Jonah continued, stating how understanding his professor was to the fact that while race was not his central research area, his professor was willing to learn more and to help Jonah complete the research.

Those students who were studying race felt that their faculty member either had an understanding of the research, and were willing to learn more about the topic and frequently asked questions, or were able to direct them to others who could add to their research.

Although there were racial connections or racial teaching and learning moments during the discussion of research, there were other academic moments where students felt that their faculty advisor was not racially inclusive. Maxine felt a sense of being undervalued in her advisor's classroom. She said,

Well, I've always known that I've always been, you know, in the minority...a minority student in a larger population of majority people. I knew that I would be judged by my race. I knew I could partially be judged by the way I speak. I knew that no matter how smart I am or what degree I'm going for that some people will always be judged as being not as good or not as smart. I think that came across in one of my classes where we all were doctoral students, but it was very clear by some of the other students in the class that my input or any other African American doc student's input wasn't valued as much as the other students.

One doctoral student felt that his advisor advised her White students differently from Black students. In these occurrences, the doctoral student felt that Black students' abilities were being underestimated or they were asked to take more supplemental courses and White students were not being directed toward such courses. In academic contexts, research provided a structured way for faculty and students to engage in racial discussions. However, in advising, it appeared that there were opportunities for students to feel that inequities existed between the advising of Black students versus White students.

Current Events and Society. Students did not limit their discussions of race to academic-related topics. Students and faculty also engaged in racial discussion regarding current events or greater societal issues. Particularly for the three doctoral students in my study, the focus of Black life and politics in the media served as an opportunity to discuss race. Pam shared, "We talked the presidential election. He was more than willing to talk to me about that. I think he's more open to bringing up race stuff than I am as far as racial issues." Similarly, Stuart commented,

I talked about being Black at RSU, being Black in our department and he...I think he [is] just one of those White people who felt a lot of guilt and just was really shocked by some of the things I said. [he was like], "I never really thought about that, that type of thing."

Whereas, Jennifer explained, "I know we talked about the election and people's reaction to the election and we talked about how Obama's race was more of an issue."

Two doctoral students also discussed education systems and how ethnic minority students are disadvantaged in the system. While one example was given, there were a total of four students who referenced that their faculty advisor seemed to ask questions or attempted to gain insight into an aspect of race.

Race-Related Incidences. While the doctoral students appreciated that their faculty members wanted to know more and discuss racial topics, they had mixed feeling sharing negative experiences with their faculty advisors. Among four of the students, responses were mixed in discussing occurrences of racial discomfort, concern, or discrimination. Two doctoral students mentioned that they would take a racial issue to their professor. While some of the students had discussions related to their academic work and current events, only one doctoral student in the study had actually taken an issue to his professor that he thought was racially motivated. Two doctoral students stated that they would not or did not discuss moments of racial discomfort. For one doctoral student, he was concerned that it would become an issue of a professor being seen as a racial bully. When asked if he would take a negative racial issue to his advisor, he commented,

Never! never, ever! Never! I don't care how I was feeling. I never brought it up to him! I didn't want him...I didn't want to say, "Oh, I think [a professor] is picking on me because I'm Black." Because, you know, this is how [the professor] could have been with all students. I don't know what the interactions were with other doctoral students. So I just didn't [tell him].

While there was dialogue on race taking place between faculty and students, there were few discussions of the students' personal discomfort. This was articulated by one student's hesitancy to study race. He noted his concern with eventually becoming the "The Black professor" who

studies race, saying,

The very first thing I told her when we got together is I don't want to do a topic for my dissertation [that] has anything to do with race. That's kind of where my head was when I first came in here. I said, "I don't want to be known as 'the Black professor'." When people see me as a Black professor I don't want them being able to say, "Oh he's probably into race studies." And she was very supportive of that.

Professionalism. The doctoral students carried with them the concept of there being a separation of personal self (i.e., feelings, background, attitudes, perceptions on life, etc.) and professional self (i.e., academics, university life, dissertation, etc.) that resulted in their not being very open with their faculty advisors. Four doctoral students referenced the importance of maintaining a professional relationship with their faculty advisor. One student mentioned on several occasions that it was important to maintain a sense of professionalism. She stated, "We never really had a chummy relationship. I always kept it very, or tried to keep it very professional." Although her faculty advisor made an attempt to be personal, she still stressed professionalism. She later added,

Yeah, [my advisor] asked me several times, "How's my family doing, what's going on, how's this going, and how's my family?" every now and then. That made it feel warmer, like [my faculty advisor] was really, kind of, interested in what's going on in my life. But, it...again, maybe it's me, but I really kept it very professional.

This student related her strong sense of maintaining a professional relationship to her previous experience in predominantly Black communities. Another doctoral student described her relationship with her advisor and department: "I think my relationships with other faculty are fine. We have a very professional relationship. Then, with the other professors, we have a very professional relationship." A third student discussed balancing the personal conversations with her professional expectations. She noted on two separate occasions,

I haven't really talked too much about my personal life not really. But sometimes [family issues arise], but nothing really like...you now, like..."man help" or none of the stuff like that. But, like I said, I haven't been very open with my personal life.

She added,

I don't have a problem with being more open, but I do also try to keep it on a professional

level as well. If they ask [if] I have a problem...I guess now because the [relationship] is a little bit better...I'm okay to be a little bit more open about it.

A fourth doctoral student referenced differences he saw between him and his White colleagues in reference to professionalism. He said,

[My advisor is] very informal...I chose to kind of keep a certain level of formality with her not too formal. I'm not going to call her by her first name. I'm not going to interrupt her while she's talking and say, "Get right to the chase [of] what you saying." I don't do that kind of stuff. The other [students], you know, kind of do that kind of thing. She'll kind of like...not know how to navigate through this thing. I'll let them be informal, but they're being too informal.

He attributed his level of formality and respect to his rearing, commenting, "I think it's just the way I was raised. It's just my response to authority. [It has a lot to do with] my family background." As noted earlier, some of the doctoral students learned keeping it professional as part of their racial socialization previous to enrolling in their doctoral program.

Perceptions of Advisor's Cultural Responsiveness. Students shared their thoughts on whether they thought their faculty member was culturally responsive, had challenges in being culturally responsive, or were not culturally responsive. I defined culturally responsive as the faculty advisor's ability to respond to cultural or racial differences (Gay, 2000). As most of the doctoral students had discussions about race or racial issues, it was not surprising that, overall, most of the doctoral students felt that their faculty advisors were culturally responsive. The students had reached this conclusion through observing their faculty advisor in action. One student noted that his advisor knew "a good bit about race and identity" and had no problem asking questions. He further described his advisor as a risk-taker, saying, "[The advisor] is willing to take a chance. I'll say that much. So, [I may be] the only Black student that [my advisor] has so I think he's willing to take all sorts of chances." Another student viewed his faculty advisor as having a "liberal framework," particularly because he felt the faculty advisor came from a background of privilege. He appreciated the faculty advisor's level of respect and associated this respect with being culturally sensitive.

Other students felt that their advisor was culturally sensitive due to his or her lack of racist behavior. These were instances where the faculty did not necessarily practice racially responsive behavior, but they were not seen as engaging in racist behavior. One female doctoral student spoke to her faculty advisor's "good behavior" saying,

She's pretty much okay...pretty much responsive. Like I said, I really haven't seen her say anything like racist or whatever. I don't know like when she goes home and get behind closed doors. I don't really get that from her at all. I think she's been in a lot of different places as well.

One doctoral student was unsure if her advisor was culturally responsive. She felt that the faculty advisor was keeping the relationship strictly professional, which kept her from having a strong read on the advisor's cultural responsiveness. Another doctoral student felt her advisor was not very culturally responsive or sensitive. For this student, it was important to have her feelings validated, but the advisor was unable to accept the student's perceptions or feelings. This non-acceptance typically occurred in the form of offering another rationale for an incident that could have been racially charged. While another doctoral student had a similar experience with a racial experience being rationalized, he did espouse that his faculty advisor was culturally responsive.

Importance of Same-Race Connections. While students engaging in these cross-race relationships found their faculty advisors to be culturally responsive, they also felt the importance of having connections to same-race colleagues, faculty, administrators, and others who could provide insight or guidance or validate their feelings of being a Black doctoral student. The doctoral students in the study described the role or importance of same-race (Black) colleagues, faculty, and administrators in their pursuit and persistence of the doctorate. Through a series of questions, Daphne shared her thoughts about her support group of Black women. She commenting,

I was in a writing group before. It was all Black women. Oh yeah I forgot to mention that it was...like four Black women who now have their PhD's and I had a class with two of the women when I was doing my masters. They had this student that said "Hey you

want to join this group?” And they really gave me a lot of information, more than Black graduate association.

Later, I asked follow-up questions to better understand the importance of this same-race, same-gender group. She explained,

Well, first of all, they were African American and they were female. And I did not have that kind of that in my department at all. It was good to go and be around people who were like me and who understood what I was going through. Who understood I’m in a class with all these White men and old White male teachers that I’m speaking for the race and the gender you know still it was just they understood what I was going through at the time. They had experienced it you know. It was just a good support. And I did do social things with them....I went to one of their houses. One time we had dinner. Another time I went to one of the girls’ houses and we had like wine and dinner and just talking and stuff like that.

Later, when I asked what made her experience different from stance on being strictly professional, and not engaging with students, she responded,

It was completely different because I was able to let my guard down because I felt they understood what I was going through, you know; it was just completely different. They were out of my department. They were in another department, so I just felt like I was able to let my guard down. They were like mothers. They were older than me. I felt I wasn’t being challenged or intimidated. They were very accepting and they were really trying to genuinely help me and not hurt me in any kind of way.

Another student, Jordan, shared her feelings about having a confidant in her department.

She said,

My colleagues in my department, one in particular, I mean, everything that has happened to me, she knows. Everything that has happened to her I know about. We just talk about everything. That feels good to have someone to vent to, but somebody who’s in the same experience so she can identify and give me advice or whatever support.

Terri also felt it was important to have support from other Black doctoral students on campus.

When asked about the importance of having same-race peer support, she shared,

To me, [having same-race support is] important [in] that I [align] myself with people who understand what I’m going through and they can relate to the feelings that I have. I’m feeling anxious about, you know, certain things. Like, I know there are people in my life who love me and support me, but they just can’t quite understand what I’m going through. I know [my same-race peers] fully support me and try to be understanding, but there are other people that I can talk to because they’ve been there and they’re going through the same thing right now. They can call me when they having a problem or trying to look for an article or need something reviewed or send me their PowerPoint

presentation. I know I can send them, mine, and they look over it and give me constructive criticism 'cause they have my best interest in mind.

As a follow-up, I asked Terri about the unique nature of having other Black PhD students supporting her. She explained,

It's basically at a predominately White institution. It's a totally different experience than if we were a PhD student at an HBCU getting a PhD. So, you know, I think that they can relate. They've been there. They understand the dynamic of the university as well and, you know, so we're going through our journeys together so it's been very similarly done.

Students also referenced the same-race peer support gained through participation in the Black graduate association and cultural offices on campus. James commented,

I'm always in [the cultural office]. So, I love going talk to them. If I have [time], I'll run over there go and sit and talk with them....Also, the Black graduate association...I gained a lot of friends through that. Oh, and the McNair program. I'm always over there.

Students credited the organization with serving as a network of and connection to other graduate students of color. However, they also noted smaller, task-oriented groups of same-race students tended to be more productive, as evident in Daphne's above quotations.

Race and Selection. Overall, the doctoral students in the study did not share a strong opinion on the preferred race of their advisor. There were only three students who referenced a preference, stating they would "possibly" have liked to have a Black doctoral advisor; however, these students also mentioned that if they could not have a Black advisor, then it would still be satisfactory given their conditions. For example, one student noted, "If I have to choose, maybe say either someone who was Black maybe but still you never know 'cause there's some issues with that. But if they were White, I'd really prefer someone who was not from here (the South)." For two students, cultural sensitivity was a requirement while race was not. One female student shared, "My only requirement about that [having a White advisor] is if it were a White person, I feel they have to be culture sensitive. They have to be conscious to [the] point where they're not being offensive all the time." A male student shared a similar perspective, adding that listening was important:

If you 're going to mentor somebody that's a minority or something I think you should be able to be race sensitive. You should be open to learn things that you don't know about or, if you do think that you know everything, maybe kind of act like you don't. You might find out something that you don't know. I think that's one of the biggest things just - to be open to listening.

A second student who felt race could be important, commented,

My ideal professor would have been - especially with the topic that I'm doing - would have been an African American just because I feel like I would be able to relate more and he or she would be more understanding. But for my professor who is my same gender but not African American, I think she has given me just as much support that I would have gotten from someone who was African American.

Although a same-race advisor was not required for this student, it was an added value to have an advisor who had "been through that whole process before" and had "similar and shared experiences." Rose, who was unsure of her preference, felt that, maybe, she would be more "relaxed" with a Black advisor, but the level of the advisor's accomplishments was the most important because of the ways that the reputation of the advisor gets associated with the doctoral student.

Summary

From the interviews with the doctoral student protégés, eight subthemes emerged, including (a) Context, (b) Racial Socialization, (c) Racism, (d) Racial Discussions, (e) Professionalism, (f) Reflections, (g) Connections, and (h) Race and Selection. I organized these subthemes into three overarching themes: Knowledge Building and Preparation, Experiences, and Advising and Relationship Building. These themes and subthemes are represented in the Table 5.1.

Within the theme Knowledge Building and Preparation, doctoral students described their view on the connection of race and context as well as the heightened practice of racism in the South. These observations came from their own personal experiences or observations. Students also described their racial socialization or the taught tools and techniques to deal with racism or

racial incidences within predominantly White contexts. Students shared how they were prepared to be the only ethnic minority in the classroom and department.

The next theme, Experiences, included the students' description of incidents where they experienced racism. These incidents ranged from classroom encounters, where they felt their opinions were not valued, to departmental acts of racism, where they felt that White students received fewer roadblocks toward degree completion. These students also described the feelings of having to outperform to prove themselves and validate their acceptance into their respective doctoral program.

The third theme, Advising and Relationship Building, included the students' articulation of their relationship with their advisor and how they felt race played a role in their level of interactions, facilitated the process of connecting with others, or influenced their view of advisor preferences. Within this theme, the doctoral students discussed examples of racial conversations that resulted from their dissertation research or from current events (e.g., election of President Barack Obama). While students had discussions related to racial topics, students shared their reluctance to discuss incidents of racism with their faculty advisor.

Additionally, students described their philosophies of maintaining professional relationships with faculty and how this approach connected with their racial socialization. Students realized their professional stances limited their level of interaction with faculty. Regardless of their reluctance, most students felt that, overall, their faculty advisors had a moderate to high level of cultural responsiveness, as evidenced by their advisors' behavior. Students concluded their interviews stating that the race of the faculty advisor did not play a major role in advisor selection; however, it was important that the faculty advisor be responsive to the needs of ethnic minority students and it was important for Black doctoral students to have same-race connections with peers and other faculty and administrators during their doctoral process.

Chapter Six: Discussion

Background

Earning the doctorate is no easy feat. Doctoral degree holders comprise only 1% of those 18 years and older (US Census, 2003). Over the last 10 years, Blacks have experienced the most change in doctoral degree attainment, doubling from 1994-95, with 4.4% awarded doctorate degrees, to 2004-05, with 8.1% awarded doctoral degrees. Although there has been significant growth among Blacks earning doctoral degrees, Whites still constitute 79% of doctoral degree recipients in 2004-05. Coupled with this disproportionate statistic is the underrepresentation of ethnic minority faculty; White faculty comprise 80% of full-time faculty. These statistics suggest that cross-race advising will be a growing occurrence among doctoral programs.

The purpose of this study was to examine the role of race in cross-race advising relationships between Black doctoral student protégés and their White faculty advisors at one research university. I explored the shared experiences of advising and the role of race in the doctoral relationships between Black doctoral students and White faculty. The following research question guided this study: How does race impact the cross-race advising relationship between Black doctoral student protégés and their White faculty advisors? Phenomenology served as an appropriate methodology because the method allows the researcher to study how humans “orient to [the] lived experience” (Van Manen, 1990, p. 4).

The sampling approaches for this study were convenience, criterion, and snowball sampling. Student participants had completed at least two years of course work, identified as Black or African American, had a White faculty advisor, and attended the institution of study. Faculty participants had to be a doctoral student advisor, identify as White or Caucasian, advised a Black doctoral student, and be employed at the institution. Both faculty and student participants granted me permission to interview the other. The final sample consisted of eight White faculty members and eight Black doctoral students, but ultimately resulting in seven, usable complete

cross-race pairs for a total of 14 matched participants. I used a specific constant comparative method for dual pairs and phenomenological reduction to perform data analysis (Boeije, 2002). This constant comparative method for dyads include: 1) comparison within a single interview, 2) comparison between interviews within the same group, 3) comparison of interviews from different groups, 4) comparison in pairs at the level of the couple, and 5) comparing couples (Boeije). Further, I performed phenomenological reduction consisting of bracketing or identifying descriptions only related to the research question and topic, including horizontalizing and clustering (Moustakas, 1994). In this chapter, I present a review and critique of the theoretical frameworks applied to the findings, perspectives and discussion, implications, and areas for future research.

Review of Theoretical Frameworks

To reiterate, I originally introduced two theoretical frameworks lenses through which to explore cross-race advising: the theory of doctoral student persistence (Lovitts, 2001; Tinto, 1993) and Triandis' (1992) cross-cultural interaction conceptual model as adapted by Goto (1997). Doctoral persistence assisted me in connecting how the faculty members' choices, perspectives, and decisions impacted their doctoral students' persistence, and how the student protégés situated race along their doctoral process. Goto's adapted cross-cultural conceptual model illustrated how each individual in a cross-cultural relationship entered the relationship with his or her own perceived similarity of racial differences, knowledge of historical differences between cultures, and intergroup perceptions.

While these theoretical frameworks provided an opportunity to connect culture to doctoral persistence, there were limitations. Goto's (1997) model only presented overarching variables for moving toward cross-cultural interactions. The model did not account for the developing perspective on race of one group and how that perspective manifests in the educational practices of the group (i.e., White faculty). To address this limitation among the

White faculty findings, I used critical race theory (CRT) as a compliment to the previously mentioned models. CRT provided a lens through which to review and critique the experiences and perceptions of faculty. CRT includes several major tenets. These tenets vary based on scholars' interpretations and level of detail when presenting the concept; however, Harper, Patton, and Wooden's (2009) most recent review of CRT theorists, the seven major tenets include:

- 1) "Unveil[ing] the various forms in which racism continually manifests itself, despite espoused institutional values regarding equity and social justice (p. 390)
- 2) "Reject[ing] the notion of a colorblind society. Colorblindness leads to misconceptions concerning racial fairness in institutions; tends to address only the most blatant forms of inequality and disadvantage; and hides the commonplace and more covert forms of racism" (p. 391)
- 3) "Giv[ing] voice to the unique perspectives and live experiences of people of color" using "counternarratives as a way to highlight discrimination, offer racially different interpretations of policy, and challenge the universality of assumptions made about people of color" (p. 391)
- 4) "Recogniz[ing] interest-convergence, the process whereby the white power structure" is tolerant or supportive of Blacks because it benefits or further promotes the white power structure (p. 391)
- 5) Applying a "revisionist history" where historical events are reexamined and told from the perspective of minorities, "as well as taking a critical perspective toward examining historical events" (p. 392)
- 6) Incorporating the voices of "racial realists" (p. 392). These racial realists are persons who "recognize the hierarchy that determines who receives benefits and the context in which those benefits are accrued...point[ing] to slavery as the inception of prejudice

and discrimination” (p. 392)

- 7) “Critiqu[ing] claims of meritocracy that sustain white supremacy” and de-mything that colorblindness results in the elimination of racism, racism is at an individual level and not a systemic level, and racism can be addressed without addressing other forms of oppression (e.g., ageism, homophobia, religious prosecution, sexism, etc.) (p. 392)

Ladson-Billings and Tate (1995) called for the theorization of race in schools or a reexamination of education through the lens of CRT. These scholars urged for scholars and educators alike to apply the concepts of White supremacy and the “intersection of race and property” found in legal scholarship to educational and schooling research and analysis (p. 58). This “property” translates into rights, where “the law draws boundaries and enforces or reorders existing regimes of power” (Harris, 1995, p. 280). According to Decuir and Dixson (2004), CRT serves as an appropriate framework when examining the experiences of African Americans and critiquing the experiences of Whites who work with students of color. Faculty participants in my study shared managing racial differences (i.e., their race and the race of their doctoral student protégés), interpreting their own racialized experiences and the experiences of their doctoral student protégés, and reflecting on the ways in which race impacted advising and broader contexts (i.e., institution, profession, society). Therefore, CRT provided an appropriate and complimentary framework for analyzing both faculty and students’ perspectives.

Tinto’s (1993) model did not fully address the cultural nuances with student persistence from the student perspective. Guiffrida (2006) argued that ethnic minority students possessed unique cultural norms and values and connections to family and friends within home networks, which was absent from Tinto’s model of persistence. Further, Tinto’s model does not connect to identity and Goto’s model does not explicitly address identities within its inclusion of “intergroup attitudes.” Because students in the study described dealing with identity as both a Black student and a doctoral student, I make inferences to DuBois’ (1903) concept of “double

consciousness” (p. 4). DuBois coined double consciousness as the dual identity held by Blacks as being both Black and American. Blacks face the reality of merging these two identities in a way that maintains both identities while celebrating the strength of each. DuBois’ double consciousness supports the claim that White supremacy isolates and excludes Blacks from shared spaces, stereotypes are placed on Blacks from White perspectives, and Blacks have internal struggles with how to deal with their dual identity. In the context of my study, the Black doctoral student’s double consciousness represents that identity as Black and doctoral student. Through the academic (identity as doctoral student) and racial (identity as Black) lens, I attempted to bring greater attention to the double consciousness of these doctoral students while connecting their experiences and perspectives to doctoral education and the advising relationship.

Perspectives and Discussion

Boeije (2002) called for a unique method to analyze data from dyads or pairs. As indicated in Chapter 3, this constant comparative method includes comparisons beginning at the individual perspective (e.g., White faculty member) and ending at the pair level (e.g., pair 1 versus pair 2). For greater continuity between my analytical method and discussion of the findings, I organize the discussion of this study using Boeije’s analytical framework:

- 1) Comparison Between Interviews Within Single Interviews and Interviews Within the Same Group
 - a. White Faculty Perspective and Discussion
 - b. Black Doctoral Student Protégés Perspective and Discussion
- 2) Comparison of Interviews From Different Groups—Cross-Group Perspectives and Discussion
- 3) Comparison in Pairs at the Level of Couple—Four Distinct Pairs’ Perspectives and Discussion

Through this research, three overarching themes emerged: Knowledge Building, Experiences, and Relationship Building. While these themes manifested in different ways for the faculty and students, the role of race served a critical role in how faculty and students formed philosophies, experienced advising and doctoral education, and built relationships within and outside the advising relationship. While I recognize that other factors (e.g., citizenship, gender) (Chapdelaine & Alexitch, 2004; Green & Kim, 2005; Maher et al., 2004; Stanley, 2005) may impact the advising relationship, this I reemphasize that this study on race. Further, this study advances the conceptual model developed by Barker (2007) and is demonstrated in Figure 6.1.

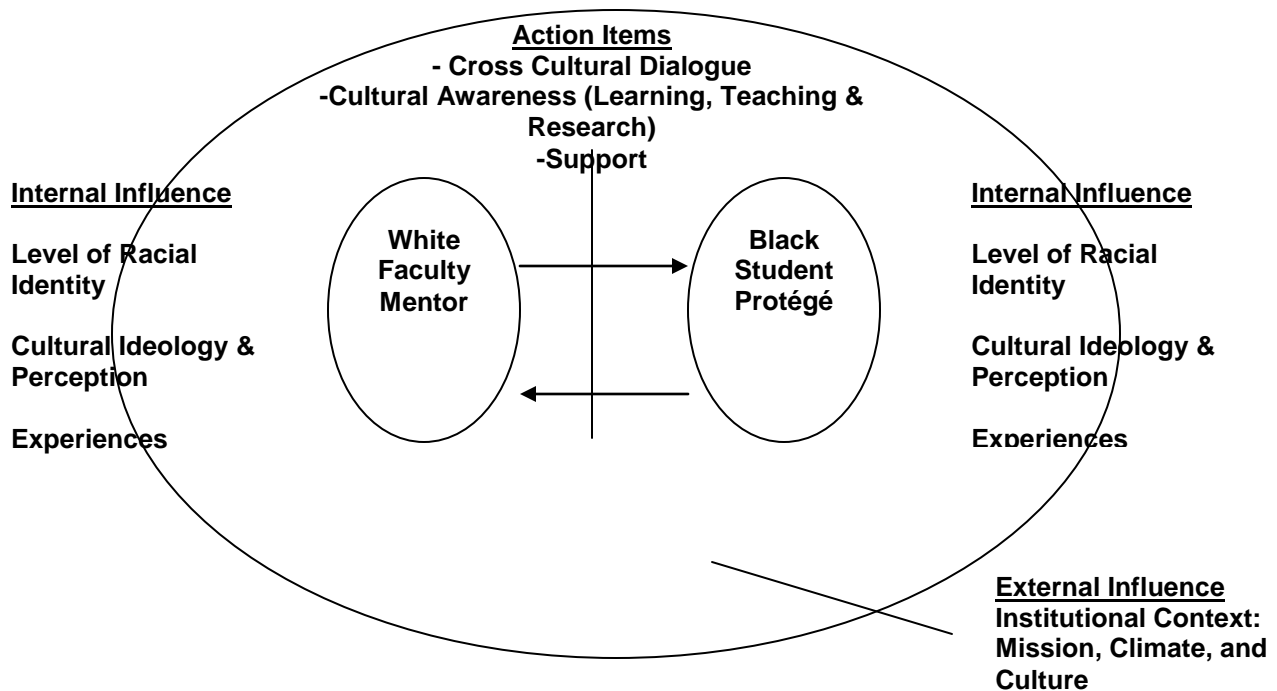


Figure 6.1. Barker's Cross-Cultural Mentoring Dyad

At the confluence of faculty and students' (a) experiences, (b) relationship building, and (c) knowledge building, there were (d) opportunities for learning or "Action Items". Faculty, more than students, experienced this learning opportunity during the interview.

White Faculty Perspectives and Discussion. From the faculty findings, three themes emerged: 1) Knowledge Building, 2) Relationship Building and Connections, 3) Experiential Learning and Assessment. Within these three overarching themes, the eight subthemes included:

a) Realization of Race, b) Gaining Cultural Awareness, c) Defining Cultural Connections, d) Knowledge of Cultural Resources, e) Importance of Racial Connections, f) Encountering Racist Discourse, g) From Racial Caution to Color Blindness, and h) Culturally Responsiveness: Self Reflecting. These themes are identified in Chapter 4 (see Table 4.1).

Knowledge Building. Faculty participants came to establish overall philosophies about race prior to working with their doctoral student protégé. These philosophies represented a myriad of racial ideologies, including that Blacks may operate at a deficit, where Whites may not; race can be a part of a larger societal problem; and race inequity can manifest through the invisible—what is missing in a space (e.g., a department) that disadvantages rising Black scholars. One faculty member connected race with cultural capital. Particular to education, Dr. Jackson felt that “one’s resources (capital) and the orientation one has towards using those resources (habitus)” disadvantaged Blacks in doctoral education because many Blacks were first-generation doctoral students (Dumais, 2002, p. 45). First-generation doctoral students face added obstacles related to their lack of access to information and have to rely heavily on other forms of support (i.e., family and peers) (Gardner & Holley, in press).

These experiences indicate that faculty advisors arrived at the advising experience as a product of previous experiences and maintaining their own biases. Goto (1997) suggested that a person’s knowledge of the history of conflict between cultures and intergroup attitudes both have an impact on the person’s ability to work across difference. Additionally, the faculty members’ preconceived notions influenced their attitude toward Blacks students, which has an impact on the student-faculty relationship and subsequently, doctoral student persistence (Lovitts, 2001; Tinto, 1993).

From a CRT analysis, the counterstories provided by Black students remained a missing component of their understanding. Many faculty members’ understanding came through an experience, an observation, or interactions with other Whites. Counterstories, in this particular

instance, would have provided the faculty with a more accurate picture through which to further critique race. Goto's conceptual cross-cultural model adaption provides a framework for explaining how racial attitudes affect cross-cultural engagement, validating why these faculty participants' perceptions are critical to understanding the vitality of cross-race advising relationships.

One of the notions faculty participants carried about race included seeing race as an inherited benefit or inherited burden. Establishing race as currency, the faculty participants isolated race and diversity as either a bargaining tool or a shackle and chain. For example, one faculty member noted telling his student, "you're a minority scholar, you're gonna have some opportunities and you need to use racial leverage as much as you can." These didactic perspectives indicate a snapshot of attitudes of White faculty, whether felt or observed. The faculty considered their students to have a unique advantage because of their race and incorporated this idea in their advising, which enabled them to introduce race. One faculty member observed in his department how Black doctoral students were seen as tokens and often sought after by White faculty who wanted to be seen as allies—although it was not a good faculty-student fit. These findings hold consistent with the concept of race as property (Harris, 1995; Ladson-Billings & Tate, 1995), in that access and opportunity become the educational market place. Through this market, the identification as White has been associated with greater value compared to people of color. However, White faculty were assigning "passes" to their Black doctoral students identity while providing an explanation that theses "free passes" did not mean that their doctoral students were of less value.

Race and diversity efforts (as an emerging objective) become viewed through a perspective of property. Ladson-Billings and Tate (1995) noted that race as property could take the form of reputation and status. I was faced with the question, "Does seeing race as property mean that the White faculty were able to critique, although subliminally, dominant systems?" It

appeared that faculty members saw race as property; however, they were unable to fully dissect how higher education was a “White power structure” that established an “option” to value or devalue Black doctoral students.

Further, this debate of race as leverage or liability proves interesting given the recent debates on affirmative action and other special initiatives designed to bolster diversity. Applying a CRT approach, Harper, Patton, and Wooden (2009) purported that affirmative action or other ideologies that result in increasing the participation of ethnic minorities in higher education have undergone attack. Within different contexts, “benefits” provided to ethnic minorities become the language of imposition where qualified scholars are reduced to “token hires” (Delgado & Stefancic, 1997). This attitude is described by those faculty members who referenced hearing negative comments about “special privileges” given to recently minted Black PhDs.

Faculty participants also had opportunities where they were able to gain greater cultural awareness. These opportunities happened through critical lived experiences, which I defined as personal experiences that led them to question their own preconceived notions, and academic experiences, where they developed courses, engaged in research, or worked with their student on topics related to race. Despite the approach, lived and academic experiences were opportunities for faculty to learn more about themselves and others. Similar to service-learning, working through an actual experience provided the faculty member with a tangible, eye-witness view of a racial occurrence or subject matter that could be observed and reflected upon (Butin, 2003). However, faculty struggled with making sense of these experiences and intentionally applying what they experienced and learned to their advising approaches. This challenge of application was somewhat evident in their relationship building and connections.

Relationship Building and Connections. Within the relationship building and connections theme, faculty were faced with defining cultural connections as an abstract term and attempting to place the term in a context of race; sharing their knowledge of connections within

the campus and their discipline; and expanding on the importance of racial connections. It was my intention to trigger an open-ended response from research participants when a term includes culture and connection. This particular question stemmed from Goto's (1997) model, within the intergroup attitudes and intent to interact variables. For many of the faculty, the term of cultural connections was a foreign term. Not having a working knowledge of the term suggest that faculty were not engaged in conversations of working across cultural differences in a way that applied to advising. Several faculty were able to approach the term through an analytical perspective, but it's relevance to advising and to their doctoral student was a missing component in cross-race advising.

Deconstructing the word into its two components, "cultural" and "connections," faculty members began to critique the ways that differences, similarities, and race manifested in relationship building and in some instances, within their departments and advising. However, some faculty members had concrete concepts about race and racial objectivity that may pose a challenge for cultural boundary crossing. Examining Tinto's (1993) model and further supported by Lovitts (2001), it is important for doctoral students to have these academic and social connections. These connections are even more important considering the saliency of race in higher education. In his critique of Tinto's model, Guiffrida (2006) forwarded that cultural connections and other cultural nuances were essential to the persistence of students.

Extending cultural connections to resources, the faculty had little knowledge of cultural resources available to doctoral students of color, including offices and centers on campus or fellowship and mentoring programs on campus or in their professional association. For the majority of the faculty, there was little to no knowledge of resources for students on campus or in their professional associations. At best, faculty had a generalized understanding of these resources. This dearth of knowledge of cultural resources demonstrated the faculty member's lack of historical knowledge of resources that would best serve ethnic majority students. These

faculty members had not challenged themselves to investigate opportunities that would more advantageous to students of color. Further, the faculty member's lack of knowledge could stem from (a) their own experiences of not having to know about these cultural resources as a doctoral student or (b) institutions and associations not communicating with or providing support to advisors of such opportunities in ways that reach everyone (e.g., not only sending opportunities for students of color through special interest listservs).

Examining the campus as property within the CRT frame, faculty were not able to share the culturally-relevant resources (i.e., areas of property) with their student. Very little literature on doctoral advising explores the advisor's knowledge of resources and contacts particular to doctoral students in general and students of color in particular (Council of Graduate Schools, 2004; Gardner, 2010). This occurrence also highlights the level of White privilege at which faculty, institutions, and associations may operate. Again, White privilege represents the visible and invisible special rights assigned to Whites (Kendall, 2006; McIntosh, 1990, 2001; Wise, 2005). However, the Council of Graduate Schools (Council of Graduate Schools, 2004, 2009, 2010), the Southern Regional Education Board (2010), and other scholars (Gardner, 2010; Winkle-Wagner, Johnson, Morelon-Quainoo, & Santiago, 2010) have challenged institutions to rethink how services can best address the needs of doctoral students from underrepresented populations. Furthermore, having connections to both the institution and discipline positively impact the persistence of doctoral students (Lovitts, 2001; Tinto, 1993), which suggests that these faculty advisors were not making these institutional connections.

Although faculty participants were not very knowledgeable of cultural resources, they shared an overwhelming agreement that same-race connections were important. Several faculty were instrumental in connecting their students with scholars of color. These connections were sometimes intentional (no clear academic connection) or unintentional (there was a previous relationship or academic connection). In either scenario, the faculty advisor was supportive of

the same-race connection. In two cases, faculty participants recognized their limitation in understanding the experiences of doctoral students. This sensitivity demonstrated a level of cultural responsiveness not demonstrated by other faculty. Those faculty members who identified their limitations tended to have critical lived experiences involving being the central actor in the experience. According to Milner et al. (2002), Black graduate students are more likely to persist when they are able to identify Black role models or mentors who can affirm their feelings. While many of the faculty had consensus on the importance of same-race support, one faculty member believed that students could also benefit from both cross-race and same-race relationships. This concept of beneficial, cross-race interactions suggests that the specific faculty member had a high-level attitude toward cross-cultural interaction (Goto, 1997). Models and frameworks that address the attrition or persistence of doctoral students consistently present the role of faculty relations or other human relationships in the academic setting (Lovitts, 2001; Tinto, 1993). However, Gardner (2010) and Slight-Dewalt (2004) urged doctoral scholars to reconsider how social identity is essential in the doctoral student success and development.

Stemming from their views on same-race connections, faculty members felt there was an overall need to increase the diversity of their departments. The majority of the faculty shared positive feelings toward enhancing faculty and curriculum diversity and discussed their own efforts to increase faculty or student diversity. This attention to bolstering diversity within the department also suggests the faculty members' effort to impact their departments' culture, which can have a positive impact on doctoral students' experiences and persistence (Lovitts, 2001; Tinto, 1993). Furthermore, one faculty member demonstrated an ability to recognize how faculty diversity could yield greater knowledge sharing beyond the hegemonic perspectives of White scholars, and in some instances White male scholars. This ideology symbolizes an academic or curriculum critique suggested by Ladson-Billings and Tate (1995) and echoed by DeCuir and Dixson (2004).

Experiential Learning and Assessment. As with the example of the faculty member discussing how his student felt another faculty member had racist intentions behind a decision, some faculty participants had students present them with situations where the student believed racism to be a factor. The faculty members tended to ask students to reconsider and review the occurrence in an effort to decentralize race. When discussing racist experiences with their students, two faculty members responded to their students in a way that negotiated the experience as possibly not being about race. Both faculty members were either not sure if race was a factor or felt that it was not. There was no attempt of the faculty members to empathize with their students, which may indicate a potential cultural limitation that they were not able to empathize because they had not had the same experience. This ignoring of race as a component in discrimination is best described through CRT's permanence of racism (Decuir & Dixon, 2004; Harper, Patton, & Wooden, 2009; Ladson-Billings & Tate, 1995). The faculty participants struggled to critique issues through a racial lens because they did not accept that racism remained an embedded component of education. This inability to critique race may result in negative racial interactions with students, impacting the student's ability to form connections in their department and eventually, inhibiting their persistence. In other words, these negative experiences perpetuated by faculty can lead to dropout among Black doctoral students (Lovitts, 2001).

Although few of the faculty members were not able to perform a contemporary critique on the impact of race in education, one faculty member approached understanding race from an "historical" perspective. To reiterate, perceived history of conflict and perceived distance in cultures impact the ways in which people work across cultures (Goto, 1997). If the faculty member has a low perceived attitude toward the history and cultural distance of Blacks and Whites, he or she may not be able to understand the experiences of his or her student. While this faculty member recognized the perceptions of historical conflict, his ability to "critique" race

from an objective perspective indicates a willingness to rely on histories constructed through a White, Eurocentric lens versus gaining the perspectives of those who may offer different perspectives or “revisionist” historical perspectives (Harper et al., 2009). He demonstrated a more positivist approach where one attempts to study the social world through mechanisms used to examine the natural world.

However, there were moments where the faculty participants, through addressing a racial issue or having a racial discussion, recognized a racial learning moment or a moment where they gained greater insight about the phenomenon of race. In these moments, some faculty were able to reframe their perspective and see the student’s view of the situation.

Through their advising, faculty also described several moments where they were faced with the realization of race while a few of the faculty operated through a colorblind lens. For several faculty participants, they preferred to not incorporate racial considerations in their advising in an effort to promote “fair” treatment among their students. This concept was contradictory to the faculty participants’ philosophy of Black doctoral students having same-race connections. Faculty struggled with centralizing race (e.g., forwarding that same-race relationships were important) and decentralizing race (e.g., asking students to reframe racial experiences as something else). These faculty members attempted to make race important while deemphasizing its role when racist behavior or advising practice was considered.

Eliminating race as a factor was a tactic used by four of the faculty participants in the study. These faculty members either considered themselves colorblind or felt that race was not a factor. One faculty member allowed herself to consider race, which she felt provided greater insight but also resulted in some discomfort in her own self-assurance. Color blindness contributing to the elimination of racism is a critique by CRT (Harper et al., 2009; Ladson-Billings & Tate, 1995). Scholars have argued that reducing race to a problem of the individual or dismissing its importance or influence does not advance the quality of education through the

unpacking of racism within educational systems (Harper, Patton, & Wooden, 2009). Again, “cultural connections” through racial conversations are not fully included in Tinto’s (1993) persistence model or fully addressed in the work of Lovitts (2001). Further, faculty demonstrated their low perceived cultural distance between Whites and Blacks through ignoring race within the advising relationship. While Triandis’ (1992) framework supports the claim that low perceived cultural distance yields greater cross-cultural interaction, I argue that this notion is counterintuitive to creating inclusive environments because it does not enable the type of critique of racially dominant contexts as recommended by CRT. Cultural distance is the level of similarity perceived by each participant in the cross-cultural interaction.

Additionally, faculty were mixed in describing their cultural responsiveness as relational—relating themselves to other persons or to some other event. Half of the participants felt that had high culturally responsiveness while the other half had varying or low cultural responsiveness. The majority of faculty participants based their rating on how they compared with others (White peers) and had no guiding benchmark by which to measure their cultural responsiveness. Highly responsive faculty were unaware of cultural resources or considered themselves colorblind, which, again, were competing ideologies on the saliency of race in education. This occurrence suggests that there is not a standard or expectation where faculty can measure or guide their ability to respond to others of different cultures or race. The faculty did not speak to other forms of validation beyond their own internalized feelings. As mentioned earlier, the lack of counterstories or counter-evaluations does not provide an opportunity for the faculty to challenge their own practices (Harper et al., 2009).

Purposefully excluding race from their advising, faculty eliminated race and culture from the doctoral student experience, which subsequently, had a negative impact on the students’ overall doctoral experience. Adopting the theory that doctoral students bring their cultural identity to doctoral education (Council of Graduate Schools, 2010; Gardner, 2010) and the

advisor-student relationship is critical to doctoral student persistence (Lovitts, 2001), the elimination of race in advising approaches presents a major cultural and academic hurdle constructed by the faculty advisors and further perpetuated by institutional and societal systems. There remains a disconnect between the individual (i.e., faculty advisor), institutional (i.e., department and university), and professional (i.e., professional association) systems in which faculty advisors must navigate. Each of the systems forward different expectations and reward systems that while not competing, are not complimentary. These systems may not be in harmony in communicating the importance of and expectations for faculty advisors to be more culturally responsive. However, I feel that my study served as a counterstory through which the faculty participants began to explore, questions, and reconceptualize their own views on race and their advising.

"Aha" Moments. The methodology for this study was phenomenology, where I explored the essence of the cross-race advising relationship between Black doctoral student protégés and their White faculty advisors. During this research process, this study evolved to include an aspect of emancipatory research, where faculty began to critique themselves and their existing advising practices. Emancipatory research exists where an investigator unearths power dynamics on a particular level (Oliver, 1992). During the interview, faculty noted how they never considered racial implications until receiving the request to participate in my study. Other faculty participants were seeking answers during the interview as a way to gain insight into enhancing their cross-race advising. Some faculty participants commented that they thought my study was well needed and they look forward to seeing or reading best practices that emerges from the study. Through this study, I aimed at producing my own counterstory opportunity for faculty members to critique their advising and taking faculty through a journey of centering race.

For example, Dr. Williams felt it was easier being strictly professional versus considering racial variables that could exist. However, it appeared that my study engaged Dr. Williams in

reconsidering whether or not ignoring differences impacted this advising. Another faculty member, Dr. Fairley, shared experiences of engaging with her doctoral student and often asked for feedback during the interview. It was difficult to maintain a sense of objectivity, through not providing an answer. However, I reassured Dr. Fairley that the interview was about capturing her thoughts. She described her situation as being racially shocked. For her, she was uncertain of how to respond. She saw racial insecurities as common as public speaking insecurities, a barrier that could be overcome. During the interview, Dr. Fairley's expression was one of internal frustration. By her mannerisms and responses, I could assess that she was struggling with how to reach the right conclusion about issues related to race. Examining her responses through CRT (Harper et al., 2009), she considered racism as an individual, personal manifestation versus racism as a systemic issue. Throughout the interview, Dr. Fairley began to form possible solutions and continue to tease through her own racial knowledge.

The faculty members in the study who had this 'aha' moments were also looking for some form of validation, from me, in thinking through solutions. This search for validation provided some credibility to the importance of my study and other research that examine cross-race interactions. Two additional faculty members also felt that this dissertation could prove helpful. Dr. Neely believed that the work of this dissertation had implications for demystifying the university as exclusive. She exemplified a veiling of racism. Harper, Patton, and Wooden (2009) stated that in order for educators to address racism in a real way, racism must be unveiled; there must be an acceptance that racism still exist and it cannot be masked by goodwill.

Throughout these "aha" moments, faculty struggled with their social or professional positions on the role of race in their advising. For several faculty participants, it was preferred to not incorporate racial considerations in their advising in an effort to promote fair treatment among their students. This concept was contradictory to the faculty participants' philosophy of Black doctoral students have same-race connections. How can race be centralized and

decentralized? These faculty members attempted to make race important while deemphasizing its role when racist behavior or advising practice was considered.

In conclusion, these findings suggest that faculty advisors underwent a series of cultural experiences. These experiences presented opportunities for them to build on existing knowledge, learn new knowledge, integrate learned experiences in their advising practices (i.e., interact with their Black doctoral students), and reflect. However, faculty faced competing ideologies. On one hand, they wished to be supporters of programs and same-race mentors that assisted in the development of their Black doctoral students; on the other hand, they sought other rationalizations of racist experiences reported by students or dismiss race when responding to or interacting with their Black doctoral students. The challenge for faculty to make sense of racial experiences impacts their ability to have positive, cross-cultural interactions with their students. While sense making of racial experiences is not explicitly applied in Goto's (1997) cross-cultural model, scholars have forwarded that understating one's own experiences is necessary when working across race (Gay, 2000; Howard, 2006; Kendall, 2006)

Black Doctoral Students Protégés' Perspectives and Discussion. Three broad themes emerged among student participants: Knowledge Building and Preparation, Experiences, and Advising and Relationship Building. These three broader themes resulted in eight subthemes: Context, Racial Socialization, Racism, Racial Discussions, Professionalism, Reflections, Connections, and Race and Selection. These themes represented the students' a) perspectives on the connection between context and race and preparation of how to handle racialized settings, b) experiences with racism, and c) advising relationship, level of advisor interaction, connections with others, and advisor preference.

Knowledge Building and Preparation. For the students in my study, the context of the South resonated as a place of racism, and for some students, heightened racism. While some students understood the nuances of the South and did not experience overt racism, other students

recounted instances of being called “Nigger,” as recent as the last three years. Referring to Goto’s (1997). variables for cross-cultural interaction, the Black doctoral students had somewhat of a working knowledge of the history of racial conflict, which they brought to the cross cultural relationship. Having this knowledge of America’s racial history may have had an influence on their racial socialization. I defined racial socialization as the way in which Black doctoral students were prepared to handle racial differences. Several doctoral students described how a mentor (prior schooling) or family member discussed how racism could manifest during their time in an academic program and how they should handle or attempt to prevent instances where discrimination or unfair treatment could occur. While Tinto’s (1993) model does not account for “cultural nuances” and Lovitts’ (2001) study only identified racial discrimination as “disintegrative” to the academic environment, Guiffreda’s (2006) adaptation of Tinto’s model of persistence may be moving in the cultural direction. Guiffreda forwarded that cultural norms and values were aspects of student persistence. In this study, cultural norms could be translated into racial socialization, wherein doctoral student were provided “cultural steps” to take in racially hostile situations. As a result of racial socialization, Black doctoral students were more reluctant to engage with departments and particularly those departments with low numbers of ethnic minority student and faculty.

These findings suggest that the level of racial socialization impacted (a) the level of faculty and peer interaction and relationship building between Black doctoral students and White faculty and peers and (b) the ability for Black doctoral students to have deep, cross-cultural connections and working relationships. Not forming these relationships within the department can disrupt Black doctoral students’ persistence (Tinto, 1993; Winkle-Wagner et al., 2010), decreasing their future intent to engage across race and decreasing their satisfaction with cross-cultural interaction (Goto, 1997). Whether validated or not, racial socialization may have proved beneficial for those students who actually encountered marginalization and racial discrimination,

wherein the benefit stems from the fact that racism remains a reality in education (Harper et al., 2009; Ladson-Billings & Tate, 1995; Solórzano & Villalpando, 1998)

Experiences. Consistent with the experiences of Blacks in doctoral programs, racism is an occurrence within departments and classrooms and with faculty (Bonilla et al., 1994; Milner, 2004; Robinson, 1999; Sligh-DeWalt, 2004). Most commonly, doctoral students in the study experienced racism in the forms of feeling undervalued and underestimated. In some instances, doctoral students observed preferential treatment of White counterparts in the form of added support from faculty, progression through the program, or the appearance of greater collegiality among White students and faculty. One example was James. During our conversation about a racial incident, he discussed an instance of feeling marginalized but stated that he never told anyone in his department; he discussed the experience with a Black faculty member. The student participants also discussed instances where racial differences and saliency was non-physical—they were the only Black student present, which brought greater, negative attention. Jones and Shorter-Gooden (2003) described this hyper-surveillance based on race as salient object status, which occurs among Blacks in general and Black women in particular. For the participants in my study, being a salient object impacted their perceptions of what was expected of them and others and their overall feelings about their program. These feelings of salient object may jeopardize their ability to form greater connections within their department, which again, has been reported as vital to doctoral student persistence (Lovitts, 2001)

Students also reported feeling underestimated by faculty in their department. These experiences and interactions occurred within their institution, department, classrooms, and among faculty. However, the student-advisor relationship is the most critical relationship or interaction in the successful completion of doctoral programs (Lovitts, 2001; Tinto, 1993). While, the Council of Graduate Schools (2004) purported that cultural issues (e.g., race and gender) were socio-demographic factors important in doctoral completion, there has been little

research on the ways that cultural issues manifest in the doctoral student-advisor relationship. In the next section I discuss findings related to the racial experiences and perceptions of the role of race with student's interactions with their faculty advisor.

Advising and Relationship Building. The majority of students in my study shared that they were not comfortable discussing racial incidents or feelings with their advisor. Although the students' stories could have provided counterstories for faculty (Solórzano & Villalpando, 1998), the students feared that telling their story would bring unwanted attention to their identity as Black, overpowering their identity as a doctoral student. This occurrence is exemplary of DuBois' (1903) double consciousness concept. Students faced the challenge of balancing their dual identities and feelings of having to hide one identity (Black) to protect the other (doctoral student). Although students struggled to share their racial experiences and feelings with their faculty advisor, there were several students who were able to discuss race with their faculty advisor. For those students who studied race, this discussion happened much easier than those students who did not study race.

Current events and media provided another opportunity to discuss race. Particularly, the election of President Barack Obama was not only a major topic of discussion for America, but it was an opportunity for some student and faculty pairs to discuss race. While only two of the students who studied race had faculty advisors who studied race, having different research areas provided a cross-learning moment in which faculty gained knowledge regarding race and racial implications. This finding supports the notion that greater diversity of doctoral programs can expand the knowledge of faculty and have a positive influence on departments (Council of Graduate Schools, 2009). Being able to have these topics of conversations are important as faculty attempt to connect with students throughout their doctoral program (Lovitts, 2001; Tinto, 1993).

However, not all conversations between student and advisor related to race were

necessarily positive. To avoid awkward conversations on race, Black doctoral student participants in my study referenced maintaining a “professional relationship” with their faculty advisors. These students noted that it was important for them to not cross personal lines with their advisor, which included not calling professors by their first name, questioning their decisions, and for a few students, socializing outside of office hours. For at least three students, professionalism was a function of their racial socialization strategy. Students felt that by creating distance with informal practices and emphasizing the formal, they were able to protect themselves from racial issues. While students felt this strategy proved helpful in coping with racial differences, it had the adverse effect of keeping them disconnected from their department.

Another aspect of the doctoral students’ experience was same-race connections. The students credited these same-race connections with faculty, staff, and students as one of the most important factors in their persistence. Tinto’s (1993) model of student persistence included peer interactions and Guiffreda’s (2006) adaptation included friends, which highlighted the importance of peer networks in persistence. However, these two models were both limiting in that they did not explicitly emphasize the importance of same-culture or same-race networks in student persistence. Gardner (2010) and the Council of Graduate Schools (2004) purported that cultural connections are important in the socialization and overall development of students from underrepresented groups. An addition to the model may include that students of color not only need connections to academic and social networks but that these networks should also include cultural connections. Particularly as Black doctoral students navigate their dual identity, same-race connections allow students to engage with others who have undergone or are undergoing a similar double consciousness experience.

Overall, Black doctoral students stated that it was not a requirement to have an advisor of the same-race. However, these student participants believed that White faculty advisors needed a moderate to high level of cultural-responsiveness that resulted in the advisors being open-

minded. For all of the doctoral students, their same-race connections provided them with cultural outlets to share their racial feelings, concerns, experiences with racism, and other experiences related to race. I suggest, like the students in my study, that cross-race advising is not a worst-case scenario; I posit that while Black faculty are highly underrepresented among faculty ranks, White faculty can be effective advisors and mentors for Black doctoral students.

Cross-Group Perspectives and Discussion. In the two previous sections, I provided an analysis of the faculty and the students as two distinct groups. Within group analysis of dyads is the first step in Boeije's (2002) method of constant comparative analysis for pairs. The next step in this analytical method includes comparing across groups. In my study, across group comparison included comparing - where comparisons exist - Black doctoral students' perspectives on the role of race with that of their White faculty members' perspectives on the role of race in advising. There were seven areas that emerged as across-group areas of comparison. These areas included: (a) the context of race; (b) race as currency; (c) the importance of racial connections; (d) the advisor's cultural responsiveness; (e) professionalism versus friendship; (f) racial socialization, color blindness, and racial caution; and (g) racial discussions. An overall review of the cross-group comparison is shown in Table 6.1.

The Context of Race. Students and faculty articulated how the South and the history of race in America carried an emotional, racial knowledge. In other words, faculty and students invoked emotion when discussing their history with race relations. For approximately half of the faculty and students, race and race relations tended to be emotionally charged and shaped the way they viewed American society, institutions, geographic regions, and policies. Both students and faculty in the study discussed the South, with, for those who were not from a southern state, making comparisons between their previous residences and the South. One example of this phenomenon included a faculty member who commented, "I spent my graduate career...in the North...and I think it's been interesting to see how race plays out differently in different places."

Table 6.1. Cross-Group Comparison Grid

Areas of Comparison	Students	Faculty
Context of Race: <i>There's a uniqueness of being in the South</i>	Congruence: Students from the North felt the South presented interesting dynamics of race	Congruence: Faculty from the North felt the South presented interesting dynamics of race
Race as Currency: <i>Race is either a liability or leverage</i>	Race is liability: Students felt feelings of isolation and being undervalued and did not identify "benefits" of being Black	Race is both leverage and liability: Faculty felt their students' race was both an advantage for the academic job market and a liability, as being seen as a "diversity hire"
Importance of Racial Connections: <i>Same-race connections are important</i>	Congruence: Students valued same-race peers and mentors who "shared" their experience as a Black doctoral student	Congruence: Faculty felt it was important for students to have same-race mentors
Advisor's Cultural Responsiveness: <i>Advisor either does or does not respond to cultural differences</i>	Congruence: From observation, the students' perceptions of their advisors' responsiveness matched the opinion of their advisors	Congruence: Comparing themselves to others, the advisors' perceptions of their responsiveness matched the opinion of their students
Professionalism Versus Friendship: <i>Whether the advising relationship is formal or informal</i>	Incongruence: Most students wanted to maintain a professional, formal relationship with their advisors	Incongruence: With the exception of one, most faculty wanted a more informal relationship with their doctoral student
Managing Race: <i>Racial socialization, colorblind ideology, and racial caution applied</i>	Congruence: In some instances, students established racial fences as a mechanism to deal with a PWI context Incongruence: Students felt race was an aspect of their doctoral experience	Congruence: Some faculty avoided race as a topic to avoid crossing a racial boundary Incongruence: Faculty who applied a colorblind ideology felt that it was not necessary to discuss race and racism existed on an individual level
Racial Discussions: <i>The occurrence of conversations on race</i>	Congruence: Students were able to discuss research and current events related to race Incongruence: Students who experienced a racial discrimination would not discuss the event with their advisor	Congruence: Faculty were open to discussing research and current events related to race Incongruence: Faculty felt that a Black doctoral student would discuss an act of racial discrimination

Whereas one student shared,

At [my previous institution in the North], like I said, people...you know...people [didn't] really like Black people or they [had] problem with racism, but they really just kept to themselves... kept their comments to themselves...you know, very covert racism. But here, it's more overt. People don't mind expressing their opinion, you know, just by the way people treat you. They're just more out with it.

Faculty and students who were not born and raised in the South found the South, in general, and the state, in particular, to be extremely racist when considering the demographics of the state. The state in which the institution under examination is located is over 20% Black; however, faculty and students were shocked by the racist behavior of White groups and individuals. Both faculty and students had experiences with racism either directed at them (doctoral students) or observed conversations where racial discrimination was practiced by Whites (faculty and doctoral students). While the participants did not discount that racism existed in the North, the study participants believed that the South and the Deep South presented greater opportunities for racist occurrences and opportunities.

Both students and faculty members contended that context played a role in the manifestation of race. Further, they provided examples of how the South carried with it a unique history of racism that has permeated modern ideas of the geography of race. This idea of the South does not as a surprise given that the education of Blacks in the South has a rich and expanded history of oppression and discrimination in the delivery of education (Anderson, 1987). The shared thoughts of both faculty and students suggest that there is some level of commonality on the concept that where you study or where you work is influenced by race (Altbach, Lomotey, & Rivers, 2002). As mentioned earlier, this finding suggests that faculty and students share a similarly perceived history of race, which Goto (1997) stated may lead to more positive cross-cultural interactions. Positive interactions would therefore assist faculty and

students in forming strong connections throughout the doctoral student process (Golde, 2005; Guiffrida, 2006; Lovitts, 2001; Tinto, 1993).

Race as Currency. The role of race as leverage was a perspective mostly shared by faculty in comparison to students. Some of the faculty participants identified their doctoral student's race as an asset when discussing entering the faculty ranks or applying for fellowships. These faculty members held that their doctoral students would have an added advantage because they were Black, in addition to their academic preparedness. While several faculty saw the benefits associated with an ethnic minority entering the professoriate, there were some faculty who saw the race of their doctoral student as disadvantaging their student or as a liability to their student. These attitudes included faculty worrying that their students would not be taken seriously or would be questioned based on their race.

Conversely, the doctoral students did not speak to using their race as an advantage. There were no references from students that suggested that students saw their race as benefiting their academic pursuits. The role of race for the majority of the Black doctoral students manifested as a liability to their education. For most of the students, being Black meant that they had to prepare for operating in a predominantly White context, managing negative racial experiences, and being a salient object among students and faculty.

Experiencing racism and having to prove oneself echoed through the experiences of the doctoral students. Additionally, students also felt that, as Black students, they had to prove themselves to counterbalance their "racial liability." While one faculty member shared her knowledge of understanding that Black students may feel the pressures of overperforming compared to peers of other races, the majority of the faculty members were not aware that students felt the pressure of having to overperform to be taken seriously. These feelings are consistent with the literature on Black doctoral students (Milner, 2004; Milner et al., 2002; Patterson-Stewart et al., 1997; Sligh-DeWalt, 2004; Willie et al., 1991; Winkle-Wagner et al.,

2010).

Between the two groups, faculty members viewed race as both leverage and liability where Black doctoral students only discussed race as a liability. There are several possible reasons for these differences. One reason may include that faculty were void of counternarratives wherein they had not heard the stories of Black faculty and are only operating through a privileged lens. Ladson-Billings and Tate (1995) urged educators to rethink the racial history of education and what have been and are the experiences of ethnic minorities. Compounding these White-centered histories is interest convergence (Harper, Patton, & Wooden, 2009; Ladson-Billings & Tate, 1995). These faculty members may be part of departments where interest convergence is dominant—departments bolster diversity not because it is the right thing to do, but because there is a reward for building a diverse department.

Another potential reason for these differing opinions may be that the faculty participants in the study are at a place of privilege and power (Villalpando & Delgado-Bernal, 2003). These faculty members have the option to promote diversity or be seen as someone who “pushes” (Gasman, 2010, p. 250) diversity through action or representation. No one will see these White faculty members as diversity hires. The Black doctoral student is always the salient object; the skin color of the doctoral students eliminates the option of not being seen as a diversity or minority hire. These differing views may have an impact on the overall advising relationship and how faculty direct or advise doctoral students. Faculty members’ perceptions have an influence on the way they interact with students (Lovitts, 2001). Disconnects in philosophies can therefore lead to disconnects in advising.

Importance of Racial Connections. The majority of the faculty and students agreed that it was important for Black doctoral students to connect with same-race mentors or faculty. Some faculty felt these connections were critical where other faculty thought these connections were not an essential aspect of the student’s experience but rather, an added benefit. Additionally,

gender emerged as an important area of connection, confirming the work of Maher, Ford, and Thompson (2004). One example of a faculty member's thoughts about her student having a same-race, same-gender mentor:

I would agree 100%... that is key for African-American women to have African-American women mentors... because I see one thing: they have a whole unique perspective and it's key, but I always figure if there's no one else, I'm second best...but at least, I'm someone who's reaching out. Yeah, I think it's critical that they do.

This faculty member saw the importance of students having a connection to someone of their same race and gender. Furthermore, the faculty member considered herself "second best," articulating a mentoring, racial hierarchy; the faculty member felt that same-race was a best first option. A few of the faculty members recognized the need for cultural connections as the need for greater diversity among faculty ranks and doctoral students. Some faculty expressed the benefits of having diverse faculty for not only Black doctoral students, but also for majority students.

Doctoral students noted that having same-race peers or faculty as support was extremely important. For the Black doctoral students, there was a need to talk with others who understood their experiences as Black doctoral students in a PWI. Tinto's (1993) and Lovitts' (2001) models indicate the importance of students having these peer connections; however, these connections should also consider the cultural factors of the individuals involved (Council of Graduate Schools, 2004, 2009; Gardner, 2010; Johnson-Bailey, Valentine, Cervero, & Bowles, 2009). The students appreciated other students or faculty of color who were able to understand their experiences and validate their feelings. Having a same-race peer to discuss racial issues supports the CRT claim that racism remains a serious issue for universities (Ladson-Billings & Tate, 1995), since Black students only find comfort in sharing experiences with other Black students and faculty. While some of the faculty understood that a racial connection for students

was important, the faculty did not express how essential these connections were. Only one faculty member discussed how her student's mentor was often referenced during their conversations. Likewise, doctoral students did not readily discuss their racial connections with faculty. The racial connections seemed to be the doctoral students' outlet, particularly when the students were having racial issues within their department or with their advisor or other faculty.

Overall, both faculty and students shared feelings about the importance of same-race connections. Several faculty participants facilitated the process of doctoral students connecting with same-race mentors or they were open to students having a same-race mentor. While same-race mentors made sense to the faculty, the faculty members were not familiar with cultural or racial resources that support doctoral students of color. Having someone who could share their feelings was important for those Black doctoral students and is also supported in the literature (Sligh-Dewalt, 2006).

Specific to same-race advisors, each doctoral student participant responded that the race of their advisor was not a major factor in advisor selection. However, doctoral students commented that it was essential that advisors who worked across race be sensitive to the needs and experiences of Black doctoral students. Doctoral students in the study valued same-race connections and felt that having this same-race connection was critical to their success.

Advisors' Cultural Responsiveness: Students' Perspectives, Faculty Perception.

There were signs of both congruence and incongruence between faculty and students' insights on cross-race advising. Most of the faculty participants described their level of racial or cultural responsiveness as moderate to high. Similarly, most of the students felt that their faculty advisors were fairly culturally responsive. Some faculty participants described their racial or cultural responsiveness as low or variable, low in some areas, and high in others. In many instances, faculty would compare their cultural responsiveness to others as a benchmark. One example of how faculty rated and compared themselves included this faculty member:

When I think about it, I don't think I'm super culturally confident, but then, I interact with other people. I think I'm better than I realize... and maybe it's because I don't think I'm terribly good, but I figure I've got a lot to learn. I guess I'm aware, which is more than some people are...that there are all these different issues and different nuances, and I know I don't understand them... and so, I like to listen to people and find out what their perceptions are about things and their experiences to try and understand them. And part of that may be just intellectual curiosity, as this is different than what I'm used to. And so, I'm interested to see, I mean, I'm interested a whole lot...that's racial—things as a whole, seeing a culture that's different from the one I grew up in. The fact that religion plays a heavy role down here and it didn't where I was from... differences and... world views and the way things go.

The above faculty member described how it took examining the responsiveness of others to arrive at her own self-perception. This faculty member displayed a high intent for cross-cultural interaction, which Goto (1997) identified as a positive variable in working toward cross-cultural interactions.

All the faculty members described some type of cultural learning process. Some faculty members had critical lived experiences or instances in their life's history where a reality of race was revealed in an alarming way. From this experience, they expressed how they gained greater awareness. Traveling, living, or studying abroad was typically another factor that faculty attributed to their greater sensitivity to race and that students appreciated from a faculty member. Other faculty had experiences with either previous Black doctoral students or their current Black doctoral student where they had to critique their own beliefs and knowledge about race. One faculty member shared how his or her cultural responsiveness had changed over time, saying, "Well, when we started, I would have said good... now I would say it sucks."

Doctoral students tended to believe that their faculty advisors were culturally responsive. Doctoral students had observed their faculty through their faculty-student interactions, knew their faculty advisor's history with cross-race interactions, or associated their faculty advisors' traveling abroad experiences with culturally responsiveness. Two doctoral students noted that they had not observed their faculty advisor practicing racist behavior and assumed their faculty advisor was culturally responsive.

Faculty struggled with having a basis of comparison for their assessment of their own cultural responsiveness. Their rating was often related to others—how well they felt they responded to differences when compared to another faculty member or White person. There was no real benchmark of their responsiveness. However, students were observers of their faculty advisors' cultural responsiveness. In this role, students were able to experience the ways in which their advisors practiced being culturally responsive. From examining this theme, it is evident that culturally responsive advising is not a part of the traditional role for an advisor. There were some instances where faculty used their research as a benchmark. They felt that working across race through their research assisted them in being more culturally responsive to others. Overall, these findings suggest that culture and cultural-interactions are highly possible occurrences in the faculty-student connection described by Tinto (1993) and Lovitts (2001).

Professionalism versus Friendship. Doctoral students also discussed the importance of maintaining a level of professionalism. The students associated the need to be professional with their family upbringing, a respect for education, or a mechanism of dealing with racial differences. In fact, three Black doctoral students saw their peers as disrespectful or too friendly with their professors, which, on a few occasions, created social distance between the Black doctoral students and their peers. In a few examples, faculty referenced maintaining a level of professionalism to minimize racial differences.

For at least two of the doctoral students, faculty did make attempts to be more personal; however, the students preferred to keep the relationship professional. One student recounted an experience that sheds light on this very occurrence:

Yeah, [my advisor] asked me several times, “How’s my family doing? What’s going on? How’s this going and how’s my family, “ every now and then? That made it feel warmer like [my faculty advisor] was really kind of interested in what’s going on in my life. But it, again maybe it’s me, but I really kept it very professional.

One faculty member, in describing interactions with his student, arrived at the conclusion that his meetings with his doctoral student could have been more professional, having a clear agenda.

He found that meetings with clear goals worked better than informal or lunch meetings. This faculty member was the only faculty member to reference possibly changing his meeting style.

Mentioned previously, three faculty members noted that keeping the relationship professional was one tactic for reducing differential treatment based on race. However, one faculty member had conflicting feelings of maintaining consistent treatment, with that treatment having an adverse effect on students of color. “What’s too much and what’s too little” seemed toward be the question for both students and faculty. Over half of the Black doctoral students leaned to the side of socializing “too little.” Some of this restriction may connect to their racial socialization, as previously discussed. Students tended to prefer professional interactions to social interactions. Additionally, doctoral students did not clearly articulate exactly what they expected from their advisors. Faculty advisors were unsure of how to engage Black doctoral students as it related to interactions.

In summation, professionalism for students served as both an expectation and a mechanism for dealing with potential racist environments. Black doctoral students expressed their discomfort with being overly friendly or informal with their advisor. For several students in the study, it was a sign of disrespect to call their professor by a first name or to challenge a professor’s decision. These students observed how their White counterparts engaged in this type of behavior, which was accepted by the faculty member. It seemed that faculty welcomed an informal relationship as a way to better connect with their students. As a result, there was an incongruity in acceptable and expected behavior of student and faculty member that created a level of awkwardness. Professionalism was often urged to students of color as a safeguarding mechanism against racist practices. In other words, doctoral students were taught by either family members or same-race mentors to maintain a level of professionalism to avoid opportunities for miscommunication that could be used against the doctoral student by White faculty or students. Through the lens of Goto’s (1997) cross-cultural model, students expressed a

lower intent to engage faculty. However, this “lower intent” resulted from faculty preferring “informal” interactions as a way to connect.

Professionalism for faculty served as a way for faculty to maintain an unbiased, colorblind relationship among doctoral students. Faculty who operated under this concept espoused that the avoidance of racial differences strengthened the integrity of their advising relationship both White students and ethnic-minority students. However, this colorblind philosophy, according to Ladson-Billings and Tate (1995), does not recognize that racism is part of the educational system and risk perpetuating White supremacy in education where Whites are advantaged and Blacks are disadvantaged.

Racial Socialization, Color Blindness, Racial Caution. The saliency of race for the doctoral students manifested through the racial socialization of the students. However, faculty minimized race through their colorblind ideology. From both groups, racial caution or the avoidance of race was a practice of both students and faculty. For the students, racial socialization was the process through which they were prepared to handle racial differences in predominantly White contexts. For the faculty, a colorblind ideology meant that race was not a factor in how they viewed their students; in other words, race was removed from the student’s identity. These two philosophies, when meeting in the center, resulted in constructed cultural fences or borders that students and faculty would not cross.

The concept of racial socialization was a concept that was shared by students and that only one faculty member spoke of practicing. Many of the doctoral students had received lessons in navigating predominantly White environments prior to graduate school. This advice mostly came from family members or Black faculty and involved students maintaining a professional relationship with White faculty and not becoming personal. This advice stemmed from the potential for White faculty to use personal interactions as opportunities to discredit Black doctoral students. In other words, opportunities for White faculty to racially retaliate

against a Black doctoral student motivated by race but justified through policy. Other racial socialization also included advice on overperforming. The doctoral students shared their lessons of how it was essential for Black students to produce work that was exceptional when compared to White counterparts for the work of White counterparts would not be as scrutinized to the extent of Black doctoral students.

All but one faculty member commented during interviews that they did not race in their relationships with students, thereby treating their students “the same.” He articulated his position like this:

Well, I think I consider it more personal responsiveness. I mean, it’s very individually driven. If he wants to talk about his family, we will, and if he doesn’t, we won’t. I don’t think that I consider that part of his race. I just consider that [more] part of someone’s culture. I don’t see color behind that. I just see the person and if it’s their family culture to not talk about family, fine. I just try to be considerate to whatever they want to talk about or whatever they’re interested. From that reason, I stay away from politics. I’m just not going to put a student in this situation where they can’t just be themselves.

The faculty member in the above reference spoke to not putting students in “this situation where they can’t just be themselves.” This faculty member began to disassociate race with other identities, as if race could be separated. The faculty member has opted to adopt a colorblind ideology, which could make it difficult for her to recognize incidences of racist behavior experienced by her student (Harper et al., 2009). Several faculty members noted that they did not want to make their students uncomfortable and so they often avoided conversations about race where students could possibly take offense. Subsequently, the conversations on race were mostly connected to a student’s dissertation topic, current events, or a televised topic.

Overall, the concept of racial socialization connected with the notion of maintaining a professional relationship. The majority of the Black doctoral students referenced undergoing racial socialization where they were taught racial cues and provided with strategies of dealing with racism or racist behaviors. For most students, professionalism was the typical mechanism to apply to safeguard against potential conflict. As a result of maintaining a professional

relationship, students were guarded and were not very open with their personal lives. These instances of students placing a racial guard may link to DuBois' (1903) double consciousness. Students developed pre-set behaviors to protect themselves as Black students who also had to be successful in completing their doctoral programs.

Only one faculty member engaged in racially socializing her doctoral student. However, none of the faculty members referenced knowledge of racial socialization. Faculty advisors were not aware of the ways in which Black doctoral students were socialized prior to being their doctoral student protégé. In fact, for some faculty members, race or racial issues were taboo topics and not commonly discussed. Most of the faculty participants only discussed racial issues related to their student's research topic. There were three faculty members who allowed current events or issues in the media to facilitate discussions, indicating an "intent" to connect across culture (Goto, 1997, p. 96). However, faculty members did not articulate how these conversations transformed their advising approach. Being "fair" was still important for faculty. The integration of racial knowledge into advising was needed for these faculty members and could have created greater connection with their Black doctoral students. Particularly how advisors serve a critical role in connecting doctoral students to their discipline (i.e., socialization) and to the institution (Lovitts, 2001), cultural road blocks can jeopardize this process.

Racial Discussions. There were instances where both faculty and students had discussions on race. The most noted topic of discussion reported by students and faculty was research. Students and faculty provided numerous examples of how the student's research topic was the impetus for discussing race. There was one example where the faculty member's research allowed for a discussion on race. Because many of the doctoral students were discussing race, it was a natural segue for broader discussions on race or the implications of the student's research. Because very few of the faculty participants studied race, the students' dissertations facilitated the cultural awareness process of the faculty.

Other triggers for discussing race were current events and classes. Several students and faculty referenced the election of President Barack Obama and the airing of *Blacks in America* (Timko, 2008) as opportunities for faculty and students to engage in discussions of race relations in America. For both faculty and students, these were viable discussions of race. While all of the discussions did not result in positive feelings, either the faculty or the student shared gaining some additional insight.

For the majority of faculty pairs, discussing race or a racial issue was inevitable. Most pairs engaged in racial discussions due to the students' research topic. Faculty and students typically began their conversations discussing their research and allowed the conversation to expand to real-life application. This connection may suggest that White faculty exposed to doctoral students of color undergo a cultural learning experience when their students study a topic related to race, supporting the claim that greater student diversity impacts learning and benefits departments (Council of Graduate Schools, 2009; Gurin, Dey, Huratdo, & Gurin, 2002). These conversations not only provided a linkage for greater connections between faculty and students, but it also assisted students, whose dissertations related to race, in progressing toward doctoral completion, particularly as the dissertation stage is the milestone where faculty and student interactions are more frequent (Lovitts, 2001; Tinto, 1993).

Additionally, these racial conversations demonstrated to students that faculty had an interest in culture, indicating some level of cultural responsiveness. For one pair, the doctoral student was much more candid and open about race relations, and the faculty member was in shock. This occurrence represents a critical race moment where the faculty's member understanding of reality was altered to question White privilege and the world was different for ethnic minorities. Prior to the discussion, the faculty member had not ever realized that Black doctoral students viewed similar experiences in different ways. Although greater cultural awareness may occur in a cross-race advising relationship, I must caution that it is not the sole

responsibility of the Black doctoral student to “teach” their White faculty advisor. This role of teacher can create an added burden for the student and create an environment where Black doctoral students are marginalized.

Pairs’ Perspectives and Discussion. In this section, I discuss four unique student-faculty advisor pairs. These pairs represented four distinct types of advising relationships: 1) Father-to-Son, 2) Discomfort in Paradise, 3) Women Rule, and 4) A Tale of Two Cities. The distinct characteristics of these pairs allowed for cross-pair analysis and further validation of this study’s findings.

Pair #1: Father-to-Son. In this pair, Tim is the student and Dr. Allen is the advisor. This pair’s experiences demonstrated an advising relationship was their flexibility, formality, openness, and patience, and from a broader perspective, Dr. Allen allowed Tim to be vulnerable. Tim appreciated Dr. Allen’s candid conversation and commitment and saw Dr. Allen as a father figure. From the start of Dr. Allen’s advising process, flexibility was his practice. Dr. Allen always gave Tim and all his doctoral students the option to change advisors. While Dr. Allen provided flexibility, he also provided clear expectations and led by example.

Discussion. According to Tinto (1993), a doctoral student’s persistence relies on his relationship with faculty on both academic and social systems within the institutional context and student and advisor within the research experience. Guiffreda (2006) extended Tinto’s model of persistence to include cultural nuances. He contended that home social systems were also a component of a student’s persistence. Tim and Dr. Allen’s faculty-student relationship indicates the faculty-student or faculty-advisor relationship is important throughout the entire doctoral experience for doctoral students of color and confirms the connection between academic, social, and home systems, which comprise formal and informal interactions with friends and family. Tim’s view of his professor as a protecting, father figure provided Tim with a sense of security and gave Tim the confidence he needed to persist through his doctoral process.

Additionally, Dr. Allen's research on cultural issues gave him a heightened sense of awareness related to social issues connected to race. Although Big Cheese presented fundamental challenges with creating inclusive discourse when ethnic minorities and women may be asked to refer to him as the patriarch, Dr. Allen's organic but structured approach to advising provides students with flexibility while still providing structure. This familial but professional approach seemed to work best for Tim because he had an advisor who was stern, but fair and caring.

Pair #2: Discomfort in Paradise. In this pair, Debbie is the student and Dr. Turner is the advisor. The cross-race advising relationship between this faculty advisor and student was one that had great potential but there were moments where miscommunication and differing knowledge of racial manifestations disrupted the relationship. The advising relationship between Dr. Turner and Debbie consisted of both moments of sharing feelings and thoughts of race and confusion around incidences where the role of race was questioned. Debbie and Dr. Turner knew of each other prior to the start of their advising relationship, which provided a great introduction to working together, but during the course of the doctoral process, there were some problems.

Discussion. In this advising relationship, Dr. Turner advised based on her experiences as a doctoral student; however, Debbie was of a different race and had different experiences for which Dr. Turner was not accustomed. There were several instances where Dr. Turner found Debbie's feelings or actions unexplainable. Dr. Turner did not understand why Debbie did not accept opportunities provided to her or refused to participate in specific events. For Debbie, there were several moments where she felt marginalized or isolated within predominantly White contexts. For the majority of their advising relationship, Debbie and Dr. Turner did not discuss their perspective. However, later in the relationship, there was an opportunity for the two to discuss race and its role in the experiences of Black doctoral students. Debbie provided Dr.

Turner with a counterstory. As noted earlier, counterstories within the CRT framework provides Whites with perspectives from people of color in an effort to reframe the experience or redefine meaning originally defined by the dominant group (Ladson-Billings & Tate, 1995). Through Debbie's experiences, Dr. Turner was forced to rethink her understanding of what it meant to be a doctoral student at RSU and in her discipline.

Debbie and Dr. Turner's other point of contention were their student-faculty interaction. Outside of their discussions of race, a disconnect existed between the two. Dr. Turner wanted Debbie to be more open and willing to engage with her on a more social level and Debbie wanted to maintain a clear, professional relationship. The interactions between Debbie and Dr. Turner were often stressed or awkward. Debbie spoke to some of her meetings with Dr. Turner being unpredictable or unstructured. However, Dr. Turner discovered later in their relationship that meetings with an agenda were best received by Debbie.

Pair #3: Women Rule. In this pair, Thelma is the student and Dr. Evans is the advisor. After interviewing both faculty advisor and doctoral student protégé, I reached their pair name instantly! Of the three female-female, faculty-student pairs, Thelma and Dr. Evans' cross-race advising relationship included doctoral socialization through both a racial and gender lens. In this relationship, Dr. Evans was aware of the racial and gender challenges faced in higher education and made this realization a part of her advising approach. This dual identity, Black and female, for Thelma was very much part of her doctoral experience and Dr. Evans was determined to ensure that it would not hold Thelma back.

Discussion. While I approached this study focused on race, the power dynamics of gender was a theme that emerged for a few of the women in the study. Thelma and Dr. Evans had a common bond through their gender that shaped the doctoral process for Thelma. Thelma received a great deal of advisement from Dr. Evans related to being both an ethnic minority and a woman. bell hooks (2000) purports that Black women carry with them the double-edge sword.

They do not enjoy the same set of rights given to Black men through male privilege and are not forwarded opportunities given to White women through White privilege. This positions Black women in a precarious position of operating within culturally isolated spaces where their identity and ability is steadily in question or challenged, becoming “salient objects”. Jones and Shorter-Gordon (2003) examined the double lives of Black women in *Shifting*, where they identified how Black women in predominantly White male spaces become the “objects” of attention and were often faced with having to prove themselves to counteract “negative” attention.

Thelma’s interview suggests that she placed more focus on her Black identity, which may have been a result of my study’s focus or interview questions. However, in their study of 214 women, Parks, Carter, and Gushue (1996) found that Black women began the process of their racial identity prior to beginning the process of their womanist identity. Developed by Helms (1990), womanist identity describes the ways women come to identify gender roles and female identity in relation to self and men, including the adoption of a feminist viewpoint. For White women, there were no connections between their womanist and racial identity development. However, it was evident that Thelma’s womanist identity was still a part of her identity. She shared having Black female mentors and peers with whom she could find commonality and validation as a Black female doctoral student.

Additionally, Dr. Evans was open with her students about her family. During our interview, she was very forthcoming about her family with me. This indicated that sharing her personal life was part of her willingness to connect with students. This behavior is consistent with Dr. Evans sensitive approach to advising. Not only was she concerned with students feeling safe, it was also important for her students to know that she too was willing to be vulnerable. The interaction of this pair indicated that race and gender was part of Thelma’s doctoral persistence, as the two identifies were factors in how both Thelma made connections and Dr. Evans advised.

Pair #4: *A Tale of Two Cities*. In this pair, Esther is the student and Dr. Sanford is the advisor. The use of the book title, *A Tale of Two Cities* is appropriate because both faculty advisor and student protégé shared two different perspectives but both shared insecurities related to working across racial and gender differences but never embraced those insecurities in a way that allowed them to be open. Both participants described being guarded. The faculty advisor was guarded because he was afraid to create an environment of preferential treatment and inequity among students; the doctoral student protégé was guarded because she was taught to never cross professional lines and was slightly intimidated by the expertise and reputation of her advisor.

Discussion. Esther and Dr. Sanford's relationship was not a personal relationship in comparison with the other three pairs in this chapter. The two only discussed race as it related to Esther's research, rarely discussed personal or family issues, and did not engage in conversation outside of the office or classroom. Their relationship was strictly academic. However, for both student and faculty member, this relationship was satisfactory.

Both participants saw issues associated with race. Esther felt that she was often used as the ethnic minority representative in the department but never shared that concern with her advisor. Whereas, Dr. Sanford realized that not recognizing racial differences was a potential disservice and risked not providing Esther with the proper support. Although race and gender was a part of their relationship, they refused to acknowledge this difference between the two of them. Their relationship presented problems with their ability to develop their advising relationship and Esther's overall persistence. From a cross-cultural interaction concept (Goto, 1997), the two shared no intent to relate across culture, which offered less possibility of their being cross-cultural dialogue. From a doctoral persistence perspective (Lovitts, 2001; Tinto, 1993), Esther was not connecting with her advisor of her department and Dr. Sanford did not address this disconnect although he was aware that it existed. This disconnect placed Ester at

risk with persisting (Lovitts, 2001; Tinto, 1993). Fortunately, Ester had other family and peer networks to assist in her persistence.

These cross-pair analyses indicate that the feelings and perspectives expressed by the individuals and groups are consistent with the differences among pairs. As a pair, faculty and students faced similar issues in how to deal with racial differences. However, the cross-pair analyses indicate a snapshot of relationships that worked and why they work. For example, Black doctoral students appreciated faculty who recognized racial differences and openly shared their perspective. Additionally, openness was a positive characteristic in the advising pairs. In contrast, avoidance of discussing race or not understanding the experiences of the other can lead to frustration within the relationship or unvoiced tension.

Overall Implications

In this section, I present four major implications for the findings of this study. These implications include professional development for advisors, establishment of culturally responsible advising principles, greater engagement of Black doctoral students, and the creation or appointment of graduate school ombudspersons. I format these implications as “best practices” for graduate schools, graduate advisors, faculty advisors, and other faculty and administrators who are either responsible for doctoral students or design doctoral student services.

Professional Development for Faculty and Advisors. The field of advising has been well established in undergraduate education. The National Academic Advising Association (NACADA) serves as the professional association that provides support and principles for undergraduate advising practice. However, there does not exist an association or guiding principles for graduate advising practices. Doctoral advising, in particular, remains as ambiguous as doctoral education (Austin, 2002; Gardner, 2008a; Golde, 2005). There is a need for greater professional resources and support for doctoral advisors. Considering the research of

organizations like the Council of Graduate Schools, doctoral education scholars, and my research, a doctoral advisor handbook can be established. There is a growing community of scholars addressing “best practices” and recommendations for graduate schools, advisors, and others who play a role in doctoral education (Council of Graduate Schools, 2004, 2009, 2010; Gardner, 2010; Gardner & Holley, in press; Golde, 2005; Johnson-Bailey et al., 2009; Southern Regional Education Board Doctoral Scholars, 2010; Woodrow Wilson National Fellowship Foundation, 2005). This handbook should include not only larger issues related to doctoral education but focus on special populations where additional strategies are presented. Further, this handbook should be part of college teaching courses and doctoral programs for doctoral students interested in entering the professoriate. However, there are two major caveats for professional development:

1. Faculty development and socialization should be at the doctoral level. Faculty in my study discussed how they developed their advising approach by reflecting on their advising experience as a doctoral experience. This proves problematic for those faculty members who did not have an exemplary advisor. Moving through the faculty pipeline from doctoral student to faculty member is one emended with preparing scholars who will be able to contribute to the field. Some doctoral programs focus on teaching and may require their students to teaching experience. However, this focus on scholarship and teaching clouds the importance of being an effective advisor. I suggest that doctoral programs provide training opportunities for doctoral students to become good advisors – learning how to provide feedback, work across cultural differences, navigate departmental politics, and network within the profession across diverse subject matter and diverse colleagues.
2. Professional development and diversity aims connect with departmental,

institutional, and professional systems. Lovitts' (2001) identified doctoral education as the conglomerate of global maps (i.e., discipline and professional association) and local maps (i.e., institution) through which students must learn and navigate. Therefore, faculty advisors have an obligation to assist their students in moving among these two maps and making connections with the discipline, institution, and department (Lovitts, 2001; Tinto, 1993). However, advising doctoral students of color means that faculty advisors must make these connections while understanding cultural nuances and viewing the world through a racial lens. One of the challenges that exist for faculty improving their advising and cultural responsiveness is the disconnect among the departmental, institutional, and professional systems' expectations, reward systems, and benchmarks. I recommend that institutions develop reward systems and benchmarks that consider both disciplinary norms and nuances and the departmental and institutional cultures. For example, if the institutional goal is diversity, a benchmark for departmental recognition and promotion and tenure should reflect that a department illustrates their ability to nominate students for diversity fellowships or program offered through the department's professional association. This creates a common thread that connects the individual, department, institution, and profession. However, I strongly encourage that faculty be a part of developing these discipline-centered expectations, rewards, and benchmarks. Having faculty involved in the process, particularly related to diversity, strengthens the individual-institutional commitment (Kezar, Eckel, Contreras-McGavin, & Quaye, 2008).

Culturally Responsible Advising Principle. Geneva Gay's (2000) pioneering work on culturally responsive teaching lends itself to advancing the work of doctoral advising. This study

supports the notion that faculty struggle with incorporating race into their advising. However, there is a need to introduce culturally responsible advising, which suggests that faculty not only “practice” responding to the unique culture of doctoral students, but because faculty advisors are responsible for the socialization of doctoral student, these faculty have a responsibility of connecting students to both the discipline and their culture. There are several components of cultural responsible advising:

1. Acknowledging racism is embedded in education. It is important for White faculty advisors to identify and accept that racism remains a thread woven into the education (Ladson-Billings & Tate, 1995), thereby which doctoral students of color may face racism or racial discrimination (Milner, 2004). A part of this process should include (a) faculty reflecting on past lived experiences where race was brought to the center and reading on or listening to the experiences of students of color; (b) engaging in discussion on those experiences; and (c) developing strategies or reframing advising approach that reflect this new found knowledge. Faculty demonstrated making meaning when they were able to talk through their experiences and perceptions.
2. Validating students’ of color experiences as their own. When doctoral students of color share an instance of racism or racial discrimination, let the student fully share the experience, ask how it made them feel, and talk with student about the context, experience, and possible solutions. Many of the faculty resorted to deemphasizing the student’s experience or looked for other meanings of the student’s experience that did not relate to race. It is important to remember that the experience was the student’s interpretation and as a White faculty member, one is more than likely to see the experience differently.
3. Engaging in meaning making and racial socialization. There may be departmental

politics involving race. In other words, there may be faculty or staff in a department who are not very supportive of diversity or ethnic minority students. Without full disclosure, if there are possibilities where students may encounter these persons, the faculty advisor should have a conversation of what a student may experience. Black doctoral students appreciated faculty discussing the racial politics.

4. Making cultural connections. The faculty advisor should be knowledgeable of resources and people to connect with their doctoral student of color. Resources should include departmental/discipline (e.g., minority fellowships), institutional (e.g., centers or Black graduate associations), and generic (e.g., Ford Fellowships) opportunities. Connections to people can include faculty, staff, or other administrators who could provide students of color with greater insight into navigating the doctoral process from an ethnic-minority perspective. However, these connections must be based on a reference and not given randomly. Do not send a student to Black faculty member who does not have a good record of mentoring students. Advisors who are intentional in making these connections demonstrate a commitment to diversity to their doctoral students.
5. Allowing formality to lead to informality. While Black doctoral students may enter a program with a level of reluctance to engage in informal one-on-one interactions (e.g., lunch meetings), it does not signify a lack of social aptitude. This reluctance may be a coping mechanism. Black doctoral students in this study preferred formal relationships with White faculty over informal relationships. A larger departmental event for students may be more comfortable for the doctoral student of color versus a one-on-one encounter where questions are asked. Similar to office meetings, it is more effective for White faculty to

have formal agendas when meeting with doctoral students of color. Additionally, it is not a sign of insubordination or disregard if a Black doctoral student prefers to call a professor by their official title; the formal title signifies a level of respect for many Black doctoral students.

Black doctoral Student Greater Engagement. Akin to faculty, Black doctoral students can also play a role in facilitating further cross-race advising relationships. Black doctoral students must be willing to participate in departmental events. While Black doctoral students may be reluctant to participate in events where they are the only Black student present, it is important to maintain both an academic and social connection to the department (Winkle-Wagner et al., 2010). However, Black doctoral students should communicate concerns or issues of racism or discrimination to their advisors. For added guidance, I suggest that Black doctoral students also seek guidance from a senior faculty member of color or mentor on advice of how to best approach these racist occurrences if the student is unsure of how to proceed. Further, mentoring of Black doctoral students must include conversations about Black doctoral students remaining connected to the social, academic, and cultural aspects of the institution and their discipline.

Graduate School Ombudsperson. There are numerous issues that occur between graduate student and advisor, faculty member, or supervisor. These issues may or may not be related to race. A graduate school ombudsperson subsequently may serve as a neutral point-of-contact who can advise students on options and potential strategies. Because of the power dynamic between faculty and student (Walker et al., 2008), and the stigma for students of color voicing issues of racism, an ombudsperson may have the opportunity to assist departments in addressing larger, social and departmental culture concerns.

Contributions to the Literature. Further, this study contributes to the literature on doctoral education through the examination of advising and the ways in which race manifests in

the doctoral student and faculty advisor experience. Doctoral education scholars have examined race or racial identity from the perspective of broader programming implications (Council of Graduate Schools, 2004, 2010), from the perspective of either faculty or specific student populations (Cleveland, 2004; Gardner, 2010; Gardner & Holley, in press; Jones, 2000; Mabokela & Green, 2000; Milner et al., 2002; Sallee, 2010), or as a secondary finding (Gardner, 2008a; Golde, 2005; Lovitts, 2001; Nettles & Millett, 2006). Others scholars have begun to study the developmental characteristics of advisor-student relationships (Johnson, 2007; Stanley, 1994; Steele & McDonald, 2000). However, there have not been specific studies examining both race and cultural nuances in concert with the developmental doctoral advising relationship. This study begins this level of inquiry in an effort to provide greater critical, racial inquiry into doctoral education and the advising relationship.

Future Research

Considering the limitations of this study (see Chapter 3), one area of future research includes increasing the number of pairs and expanding the disciplines to hard sciences. During this research process, Black doctoral students and faculty from the hard sciences (e.g., engineering, science, mathematics, etc.) approached me about conducting research on cross-race advising relationship within the science, technology, engineering, and mathematics (STEM) fields. With the growing attention on increasing diversity in the STEM fields, research within STEM doctorate programs is timely and needed (Chubin, May, & Babco, 2005). There is also opportunity for future research on cross-race doctoral advising relationships across other scenarios, including but not limited to:

- 1) White faculty and students of varying ethnicities
- 2) Ethnic minority faculty and white students
- 3) International faculty and students of varying ethnicities
- 4) Faculty of varying ethnicities and international students

Other areas may also investigate various contexts, such as:

- 5) Institutional differences (e.g., northern and western institutions and historically Black colleges and universities)
- 6) Different stages of the doctoral process
- 7) Departmental and disciplinary cases (i.e., case study research that explore the attitudes towards cross-cultural advising in departments and professional associations)

These other scenarios would provide additional knowledge on advising practices and the ways in which other cultures and groups with different power dynamics navigate cultural differences and the doctoral process. From a leadership perspective, future research may also include administrative leaders' perceptions towards responsible advising principles and professional development for advisors.

Another major area of future research includes greater exploration of identity. Although I concentrated on the relationship and perceptions of race on advising and doctoral education, the racial identity of individuals in the relationship mildly emerged through the perspectives of the participants. Future research examining the level of one's identity in relation to working across race within the advising relationship could provide implications on how individuals can begin to grapple with their own identity and do a self reflection as part of the advising relationship.

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Appendix A: Faculty Sample Letter of Intent

February 1, 2009

Dr. Mike T. Tiger
Professor X
A Very Special Department
Southville University
123 Tiger Hall
Sometown, ST

Dear Dr. Tiger

I am a doctoral candidate at Louisiana State University and am conducting a research project to explore the doctoral student–faculty advisor relationship and the role of race in this cross-race advising-mentoring hybrid relationship between Black doctoral student protégés and their White faculty advisors.

In order to examine this phenomenon, I would like to speak with you. Your experience with cross-race advising would provide great insight into this area of research and contribute to the body of literature on cross-race interactions and doctoral education. Your participation would include completing a 60-90 minute interview, completing a racial identity survey, and a possible follow-up interview. Additionally, I will need to interview your Black doctoral student protégé to study the advising pair. Your responses will not be shared with your doctoral student protégé. Each interview will be taped and participants will be provided a transcript for review.

I hope that you are available to share your experiences and participate in this research project. If you have any questions or would like to participate in this project, please feel free to contact me:

Marco Barker, Doctoral Candidate
Educational Theory, Policy & Practice
Mbarke1@lsu.edu

Thanks in advance,

Marco J. Barker

Appendix B: Student Sample Letter of Intent

February 1, 2009

Michelle Tiger
Doctoral Student
A Very Special Department
Southville University
123 Tiger Hall
Sometown, ST

Dear Ms. Tiger

I am a doctoral candidate at Louisiana State University and am conducting a research project to explore the doctoral student–faculty advisor relationship and the role of race in this cross-race advising-mentoring hybrid relationship between Black doctoral student protégés and their White faculty advisors.

In order to examine this phenomenon, I would like to speak with you. Your experience with cross-race advising would provide great insight into this area of research and contribute to the body of literature on cross-race interactions and doctoral education. Your participation would include completing a 60-90 minute interview, completing a racial identity survey, and a possible follow-up interview. Additionally, I will need to interview your faculty advisor to study the advising pair. Your responses will not be shared with your faculty advisor. Each interview will be taped and participants will be provided a transcript for review.

I hope that you are available to share your experiences and participate in this research project. If you have any questions or would like to participate in this project, please feel free to contact me:

Marco Barker, Doctoral Candidate
Educational Theory, Policy & Practice
Mbarke1@lsu.edu

Thanks in advance,

Marco J. Barker

Appendix C: Consent Form

Study Title: Cross-Race Advising and Mentoring: The Relationship Between Black Doctoral Protégés and Their White Faculty Advisors

Performance Site: Louisiana State University and Agricultural and Mechanical College

Investigator(s): The following investigator is available for questions about this study, Monday-Friday from 9:00am – 5:00 pm: Marco Barker (225) 578-5736

Purpose of the Study: I examine mentoring as a function of advising in the doctoral student –faculty advisor relationship and the role of race in this cross-race advising-mentoring hybrid relationship between Black doctoral student protégés and their White faculty advisors.

Subject Inclusion: Black doctoral students and White faculty from predominantly White institutions

Number of subjects: 10 doctoral students and 10 faculty members

Study Procedures: Each individual will be interviewed about his or her experiences with their cross-race advising relationship. Each interview will last approximately 60 – 90 minutes. Interviews will be tape recorded for further analysis, but will be destroyed upon the completion of the project.

Benefits: Study may provide cross-race advising pairs with insight into how to handle and embrace racial differences.

Risks: Every effort will be made to maintain the confidentiality of your study records. Files will be kept in secure storage to which only the investigator has access. Because I examine pairs, there may be possible connections made between mentors and protégés. However, participants will not be given names of their own or other mentors and/or protégés.

Right to Refuse: Subjects may choose not to participate or to withdraw from the study at any time without penalty or loss of any benefit to which they might otherwise be entitled.

Privacy: Results of the study may be published, but no names or identifying information will be included in the publication. Subject identity will remain confidential unless disclosure is required by law.

Signatures: The study has been discussed with me and all my questions have been answered. I may direct additional questions regarding study specifics to the investigators. If I have questions about subjects' rights or other concerns, I can contact Robert C. Mathews, Institutional Review Board, (225) 578-8692. I agree to participate in the study described above and acknowledge the investigator's obligation to provide me with a signed copy of this consent form.

Signature

Date

Appendix D: Student Interview Protocol

Barker's Protocol for Research Study – Doctoral Student's Protocol

I will begin with some basic background questions and then ask you questions regarding your advising relationship with your White faculty advisor. Please remember that there are no wrong or right answers. I may make notes during the interview, but I am still listening, so you can continue to talk. Remember that you can choose to skip a question or stop this interview at anytime. Do you have any questions? We will begin the interview.

Background Questions:

1. Can you state your age, department, and the number of years you have been enrolled in your doctoral program?
2. How do you identify racially?
3. Have you identified a research topic? What is it?

1st Stage of Persistence

4. Why did you decide to pursue a doctoral degree?
5. [If not addressed in above question, can you describe your experiences with student and faculty in your undergraduate institutions and master institutions and departments?]
6. How did you arrive at this university?
7. What expectations did you have regarding the doctoral experience? Your current department?
8. How would you describe your preparedness for beginning this program?
9. Prior to starting the program, what did you know about the racial make-up of doctoral students or faculty in the program or your particular area?

2nd Stage of Persistence

10. How would you describe your experience in the doctoral program to this point?
11. Do you hold any type of fellowship or assistantship? Can you discuss the terms or type of work?

3rd and 4th Stage of Persistence: Students

12. What has been your experience with students in your program? In your department? In your discipline [national/professional association and conferences]?
13. Have you noticed any differences between the White students and Black students interactions within your program? Your department?
14. Can you speak to any areas of support you have?
15. When I say “Cultural Connections”, what does that mean for you as a student or an individual?

3rd and 4th Stage of Persistence: Faculty

16. What has been your experience with faculty in your program? In your department? In your discipline [national/professional association and conferences]?
17. Have you noticed any differences between the White students and Black students interactions with faculty within your program? Your department? In your discipline [national/professional association and conferences]?
18. Prior to having your current advisor, can you describe the ideal advisor? Characteristics? Gender? Race? Areas of Interest? Personality? Etc.
19. Can you tell me about your advisor? I do not need the name recorded?

- a. Gender
 - b. Rank
20. [If not addressed in the above question, how did you arrive at being assigned to your current advisor?]
 21. How would you describe the relationship and interaction with your advisor (e.g., how often do you meet, who initializes meetings, what is discussed during meetings, how often do you communicate with your advisor, etc.)?
 22. [If not addressed in the above question, How does your advisor serve you?—are there certain functions, support, advice, guidance, etc that your advisor provides?]
 23. How would you describe the relationship with your advisor and other Black, White, or Other students? Are there consistencies or differences?
 24. Are there other faculty (internal or external) who provide support? If so, how would you describe their support?

Cross-Race Advising

25. Are there ways that being a different race than your advisor have impacted your relationship with your advisor? How? [listen for ways from both the student and faculty perspective]
26. How would you describe your advisor's racial competence or responsiveness? How did you arrive at this (these) conclusion(s)?
27. Have you faced any issues, obstacles, or experiences in your program, department, institution, or discipline (national association or professional conferences) that you attribute to your race?
28. Are you able to discuss race-related issues (related or not related to your education) with your advisor? Why or why not? [Examples may include: issues with being treated unfairly because of race, current events around race, etc.]
29. Overall, does the race of your advisor matter? Why or Why not?
30. Is there a need to think about race and the doctorate? [from any angle-students, faculty, programs, curriculum] Why or Why not?

Last Stage of Persistence

31. How have your experiences impacted your matriculation through your program and completing your doctorate?
32. Is there anything about advising or interacting with White faculty that was not mentioned earlier that you would like to express?

Thank you very much for this opportunity to speak with you.

*****Reiterate: Do I have permission to interview your faculty advisor? I will not share our interview or any of your responses. Would you be willing to take a Racial Identity Survey?***

Appendix E: Faculty Interview Protocol

Barker's Protocol for Research Study – Faculty's Protocol

I will begin with some basic background questions and then ask you questions regarding your advising relationship with your doctoral student. Please remember that there are no wrong or right answers. I may make notes during the interview, but I am still listening, so you can continue to talk. Remember that you can choose to skip a question or stop this interview at anytime. Do you have any questions? We will begin the interview.

Background Questions:

1. Can you state your age, department, and the number of years you have been a professor and particularly in your program?
2. Can I obtain a copy of your C.V.?
3. How do you identify racially?
4. What is your area of research?

1st Stage of Persistence

5. Why did you decide to be graduate faculty and advise doctoral students?
6. Can you describe your experience with your doctoral advisor?
7. What is your philosophy on advising doctoral students?
8. How would you describe the needed preparedness for students beginning this doctoral program?
9. Do you know the racial make-up of doctoral students or faculty in the department or your program?

2nd Stage of Persistence

10. Can you discuss the type of interactions you typically have with doctoral students?
11. How many students do you advise? Can you describe the demographics of your protégés? Are there other students who you do not advise but provide support? (In what ways do you provide support?)

3rd and 4th Stage of Persistence: Perspective on Students

12. What has been your experience with students in your program? In your department? In your discipline [national/professional association and conferences]?
13. Have you noticed any differences between the White students and Black students' interactions within your program? Your department?
14. Do you know of any support provided specifically to students of color on your campus? In your program? In your field?
15. When I say "Cultural Connections", what does that mean for you? What do you think it would mean for Black doctoral students?

3rd and 4th Stage of Persistence: Faculty

16. Have you noticed any differences between the White students and Black students interactions with other faculty within your program? Your department? In your discipline [national/professional association and conferences]?
17. How would you describe the ideal doctoral student?
18. Can you tell me about your protégé, _____ I do not need the name recorded?

19. [If not addressed in the above question, how did you arrive at being assigned to your doctoral student?]
20. How would you describe the relationship and interaction with your protégé (e.g., how often do you meet, who initializes meetings, what is discussed during meetings, how often do you communicate with your protégé, etc.)?
21. [If not addressed in the above question, How do you serve your doctoral student?—are there certain functions, support, advice, guidance, etc that your advisor provides?]
22. How would you describe the relationship with your particular protégé compared with other students? Are there consistencies or differences?
23. If your protégé wanted to have additional faculty support, mentors, how would you feel about these additional relationships?

Cross-Race Advising

24. Are there ways that being a different race than your protégé have impacted your relationship with your protégé? How? [listen for ways from both the student and faculty perspective]
25. How would you describe your cultural competence or responsiveness? How did you arrive at this (these) conclusion(s) or level?
26. Has your protégé faced any issues, obstacles, or experiences in your program, department, institution, or discipline (national association or professional conferences) that you attribute to your race?
 - a. Yes – go to next question.
 - b. No or I do not know – do you feel that your protégé would approach regarding such issues? -- go to next question
27. Are you able to discuss race-related issues (related or not related to your education) with your protégé? Why or why not? [Examples may include: issues with being treated unfairly because of race, current events around race, etc.]
28. Overall, how do you feel the race of your protégé influences advising? Why or Why not?
29. In what ways have working across race impacted your teaching, advising, research, etc?
30. Is there a need to think about race and the doctorate? [from any angle-students, faculty, programs, curriculum] Why or Why not?

Last Stage of Persistence

31. How would you say that you have had a specific impact on your protégé's matriculation through the program?
32. Is there anything about advising or interacting across race that was not mentioned earlier that you would like to express?

Thank you very much for this opportunity to speak with you.

*****Reiterate: Do I have permission to interview your faculty advisor? I will not share our interview or any of your responses.***

Appendix F: Institutional Review Board (IRB) Form

IRB #: _____ LSU Proposal #: _____

Revised: 5/7/2007

LSU INSTITUTIONAL REVIEW BOARD (IRB) for
HUMAN RESEARCH SUBJECT PROTECTION

578-8692 FAX 6792
Office: 203 B-1 David Boyd
Hall

APPLICATION FOR EXEMPTION FROM INSTITUTIONAL OVERSIGHT

Unless they are qualified as meeting the specific criteria for exemption from Institutional Review Board (IRB) oversight, ALL LSU research/projects using living humans as subjects, or samples or data obtained from humans, directly or indirectly, with or without their consent, must be approved or exempted in advance by the LSU IRB. This Form helps the PI determine if a project may be exempted, and is used to request an exemption.

Instructions: Complete this form.

Exemption Applicant: If it appears that your study qualifies for exemption send:

- (A) Two copies of this completed form,
- (B) a brief project description (adequate to evaluate risks to subjects and to explain your responses to Parts A & B),
- (C) copies of all instruments to be used. If this proposal is part of a grant proposal include a copy of the proposal and all recruitment material.
- (D) the consent form that you will use in the study. A Waiver of Written Informed Consent is attached and must be completed only if you do not intend to have a signed consent form.
- (E) Certificate of Completion of Human Subjects Protection Training for all personnel involved in the project (including students who are involved with testing or handling data) at <http://cme.cancer.gov/clinicaltrials/learning/humanparticipant-protections.asp>. (Unless already on file with the IRB.)

to: ONE screening committee member (listed at the end of this form) in the most closely related department/discipline or to IRB office.

If exemption seems likely, submit it. If not, submit regular IRB application. Help is available from Dr. Robert Mathews, 578-8692, irb@lsu.edu or any screening committee member.

Principal Investigator MARCO J BARKER **Student?** Y Y/N

Ph: 225-578-5736 **E-mail** MBARKE1@LSU.EDU **Dept/Unit** EDUC. THEORY, POLICY, & PRACTICE

If Student, name supervising professor ROLAND MITCHELL Ph: 225-578-2156

Mailing Address 221 Peabody Hall, Baton Rouge, LA 70803 Ph 225-578-2043

Project Title THE IMPACT OF RACE ON CROSS-RACE ADVISING RELATIONSHIPS BETWEEN BLACK DOCTORAL STUDENTS AND THEIR WHITE FACULTY ADVISORS

Agency expected to fund project N/A

Subject pool (e.g. Psychology Students) BLACK DOCTORAL STUDENTS AND WHITE FACULTY MEMBERS

Circle any **"vulnerable populations" to be used:** (children <18; the mentally impaired, pregnant women, the aged, other). Projects with incarcerated persons cannot be exempted.

I certify my responses are accurate and complete. If the project scope or design is later changed I will resubmit for review. I will obtain written approval from the Authorized Representative of all non-LSU institutions in which the study is conducted.

PI Signature _____ **Date** _____ (no per signatures)

=====

Screening Committee Action: Exempted ____ Not Exempted ____ Category/Paragraph _____

Reviewer _____ Signature _____ Date _____

Part A: DETERMINATION OF "RESEARCH" and POTENTIAL FOR RISK

This section determines whether the project meets the Department of Health and Human Services (HSS) definition of research involving human subjects, and if not, whether it nevertheless presents more than "minimal risk" to human subjects that makes IRB review prudent and necessary.

1. Is the project involving human subjects a systematic investigation, including research, development, testing, or evaluation, designed to develop or contribute to generalizable knowledge?

(Note some instructional development and service programs will include a "research" component that may fall within HSS' definition of human subject research).

☒ **YES**

☐ **NO**

2. Does the project present physical, psychological, social or legal risks to the participants reasonably expected to exceed those risks normally experienced in daily life or in routine diagnostic physical or psychological examination or testing? You must consider the consequences if individual data inadvertently become public.

☐ **YES Stop.** This research cannot be exempted--**submit application for IRB review.**

☒ **NO Continue** to see if research can be exempted from IRB oversight

3. Are any of your participants incarcerated?

☐ **YES Stop.** This research cannot be exempted--**submit application for IRB review.**

☒ **NO Continue** to see if research can be exempted from IRB oversight.

4. Are you obtaining any health information from a health care provider that contains any of the identifiers listed below?

A. Names

B. Address: street address, city, county, precinct, ZIP code, and their equivalent geocodes. Exception for ZIP codes: The initial three digits of the ZIP Code may be used, if according to current publicly available data from the Bureau of the Census: (1) The geographic unit formed by combining all ZIP codes with the same three initial digits contains more than 20,000 people; and (2) the initial three digits of a ZIP code for all such geographic units containing 20,000 or fewer people is changed to '000'. (Note: The 17 currently restricted 3-digit ZIP codes to be replaced with '000' include: 036, 059, 063, 102, 203, 556, 692, 790, 821, 823, 830, 831, 878, 879, 884, 890, and 893.)

C. Dates related to individuals

i. Birth date

ii. Admission date

iii. Discharge date

iv. Date of death

v. And all ages over 89 and all elements of dates (including year) indicative of such age. Such ages and elements may be aggregated into a single category of age 90 or older.

D. Telephone numbers;

E. Fax numbers;

F. Electronic mail addresses;

G. Social security numbers;

H. Medical record numbers; (including prescription numbers and clinical trial numbers)

I. Health plan beneficiary numbers;

J. Account numbers;

K. Certificate/license numbers;

L. Vehicle identifiers and serial numbers including license plate numbers;

M. Device identifiers and serial numbers;

N. Web Universal Resource Locators (URLs);

O. Internet Protocol (IP) address numbers;

P. Biometric identifiers, including finger and voice prints;

Q. Full face photographic images and any comparable images; and

R. Any other unique identifying number, characteristic, or code; except a code used for re-identification purposes; and

S. The facility does not have actual knowledge that the information could be used alone or in combination with other information to identify an individual who is the subject of the information.

☐

YES Stop. This research cannot be exempted--**submit application for IRB review.**

☒

NO Continue to see if research can be exempted from IRB oversight.

Part B: EXEMPTION CRITERIA FOR RESEARCH PROJECTS

Research is exemptable when all research methods are one or more of the following five categories. Check statements that apply to your study:

☒

1. In education setting, research to evaluate normal educational practices.

-
- ☒ 2. For research not involving vulnerable people [prisoner, fetus, pregnancy, children, or mentally impaired]: observe public behavior (including participatory observation), or do interviews or surveys or educational tests:

The research must also comply with one of the following:
either that

- ☒ a) the participants cannot be identified, directly or statistically;
- or that
- ☒ b) the responses/observations could not harm participants if made public;
- or that
- ☐ c) federal statute(s) completely protect all participants' confidentiality;
- or that

-
- ☐ 3. For research not involving vulnerable people [prisoner, fetus, pregnancy, children, or mentally impaired]: observe public behavior (including participatory observation), or do interviews or surveys or educational tests:
- all respondents are elected, appointed, or candidates for public officials.

-
- ☒ 4. Uses only existing data, documents, records, or specimens properly obtained.

The research must also comply with one of the following:
either that:

- ☒ a) subjects cannot be identified in the research data directly or statistically, and no-one can trace back from research data to identify a participant;
- or that
- ☐ b) the sources are publicly available

-
- ☐ 5. Research or demonstration service/care programs, e.g. health care delivery.

The research must also comply with all of the following:

- ☐ a) It is directly conducted or approved by the head of a US Govt. department or agency.

☐ **and that**
b) it concerns only issues under usual administrative control (48 Fed Reg 9268-9), e.g., regulations, eligibility, services, or delivery systems;

☐ **and that**
c) its research/evaluation methods are also exempt from IRB review.

☐ 6. For research not involving vulnerable volunteers [see "2 & 3" above], do food research to evaluate quality, taste, or consumer acceptance.

The research must also comply with one of the following:

☐ **either that**
a) the food has no additives;

☐ **or that**
b) the food is certified safe by the USDA, FDA, or EPA.

NOTE: Copies of your IRB stamped consent form must be used in obtaining consent. Even when exempted, the researcher is required to exercise prudence in protecting the interests of research subjects, obtain informed consent if appropriate, and must conform to the Ethical Principles and Guidelines for the Protection of Human Subjects (Belmont Report), 45 CFR 46, and LSU Guide to Informed Consent; (Available from OSP or <http://www.lsu.edu/irb>)

HUMAN SUBJECTS SCREENING COMMITTEE MEMBERS can assist & review:

COLLEGE OF ARTS AND SCIENCES: MASS COMMUN/SOC WK/AG:

Dr. Noell * (Psych) 578-4119	Dr. Nelson (Mass C) 578-6686
Dr. Geiselman * (Psych) 763-2695	Dr. Keenan* (Hum Ecol) 578-1708
Dr. Beggs (Socio) 578-1119	Dr. Osborne (Mass C) 578-9296
Dr. Honeycutt(Comm.Stu.) 578-6676	Dr. Timothy F. Page (Soc Wk) 578-1358
Dr. Dixit (Comm Sc./Dis) 578-3938	
Dr. Copeland* (Psych) 578-4117	

ED/LIBRARIES/INFO SCI

Ms. Phillips (LSU Libraries) 578-6552
Dr. Landin* (Kinesiol) 578-2916
Dr. MacGregor (ELRC) 578-2150
Dr. Gansle (Curric & I) 578-7213
Dr. Ann Trousdale* (Curric & I) 578-2330

(* = IRB member)

The Impact of Race on Cross-Race Doctoral Advising

IRB Abstract

The purpose of this study is to examine cross-race, faculty-student advising relationship between Black doctoral students and White faculty pairs. This includes interviews with at least 10 doctoral students of color and their White faculty advisor from Louisiana State University, which I will assign a pseudonym. To garner participation in this study, I will contact students in social science programs through listservs and group organizations to solicit student participation and once gaining permission, contact their faculty for consent and participation. After initial contact, I will use snowball sampling to reach more participants. For each interview, I will follow the attached interview protocol. These interviews will last 60-90 minutes and will be recorded using a digital recorder. All digital files will be stored on one computer, which is located at my personal residence and secured by a logon id; files will be deleted after transcription. Consent forms will be explained, signed, and collected before beginning each interview. I will secure transcriptions and other notes. Both the students and faculty members' identities will remain confidential and advisor and protégé (i.e., advisee) responses will not be shared with their respective protégé and advisor.

Appendix G: Student Codes and Theme Bracketing

Green highlight denotes Areas for overlapping themes between students and faculty

Student Code	Broad Theme	Theme Level 1	Theme Level 2
AA Faculty or Admin Encounter	AA Points of Contact		
AA Role Model	AA Points of Contact		
Advice from other AA faculty	AA Points of Contact		
Advisor provides professional opportunities	Advising	Advising Topics	Professional
Advisor perceived as being equal	Advising	Advisor Characteristics	Collaborative
Advisor Characteristics - culturally sensitive	Advising	Advisor Characteristics	Feeling
Advisor as friend (or not)	Advising	Advisor Characteristics	Friend
Advisor Characteristics	Advising	Advisor Characteristics	Knowledgeable
Advisor Characteristics (integrity)	Advising	Advisor Characteristics	Knowledgeable
Advisor Characteristics (renaissance)	Advising	Advisor Characteristics	Knowledgeable
Importance of geography with mentor/advisor	Advising	Advisor Characteristics	Preference
Importance of Advisor with Expertise	Advising	Advisor Characteristics	w/ Expertise
Maintaining Professional Relationship	Advising	Behavior	Professional
Pre-Advising Session Prep	Advising	Challenge	Prep for meetings
Advisor as both mentor and advisor	Advising	Defined	Both
Advisor as advisor	Advising	Defined	
Advisor defined	Advising	Defined	
Repercussions of being advisors student			Departmental Politics - advisor is not well liked
	Advising	Departmental Level	
Ideal Advisor	Advising	Described	
Importance of feeling comfortable	Advising	In-Office	Safe Space
Does not sharing feelings with Advisor			Avoided advisor at time - felt was not ready
	Advising	Interactions w/ Advisor	
E-Communication	Advising	Interactions w/ Advisor	Communicate over email
Faced with Advisors hurt feelings	Advising	Interactions w/ Advisor	Negative
Out of office interactions	Advising	Interactions w/ Advisor	Out of office
Advisor provides feedback	Advising	Interactions w/ Advisor	Provides feedback
Mentor as academic and personal advice	Advising	Mentoring	defined
Mentor defined	Advising	Mentoring	defined
Advisor aware or encourage other sppt	Advising	Other Input	
Importance of multiple mentors	Advising	outside mentor	
Importance of selecting an advisor	Advising	Selection	
Unsure of Advisor intentions or support	Advising	Uncertainty	Supportive
Mentor established during Undergraduate	Advising	Und Experiences	found advisor
Disconnect with Advisor	Advising		
Humanistic Faculty (keep it real)	Advising		
Advisor as flexible	Advising Style	Approach	Freedom
Advisor as less involved	Advising Style	Approach	Freedom
Advisor as less structured	Advising Style	Approach	Freedom
Advisor as open	Advising Style	Approach	Freedom
Advisor as personal	Advising Style	Approach	Humanistic
Advisor Attempted to connect personally	Advising Style	Approach	Humanistic
Advisor does not discuss personal issues	Advising Style	Approach	Humanistic
Advisor personal approach	Advising Style	Approach	Humanistic
Advisor has alter-egos	Advising Style	Approach	inconsistent
Advisor provides professional advice	Advising Style	Approach	Professional
Advisor as structured	Advising Style	Approach	Rigid
Advisor as protective	Advising Style	Approach	Safety
Advisor as safe space	Advising Style	Approach	Safety
Advisor as gentle critique	Advising Style	Approach	Soft or Loose
Advisor as informal	Advising Style	Approach	Soft or Loose
Advisor offered Freedom	Advising Style	Approach	Soft or Loose
Student is self initiated (gives advisor deadlines)	Advising Style	Approach	Soft or Loose
Advisor as helpful	Advising Style	Approach	Supportive

Student Code	Broad Theme	Theme Level 1	Theme Level 2
Advisor as positive	Advising Style	Approach	Supportive
Advisor as proactive	Advising Style	Approach	Supportive
Advisor as supportive	Advising Style	Approach	Supportive
Advisor as encouraging	Advising Style	Approach	
Advisor as intuitive	Advising Style	Approach	
Advisor changes style or approach	Advising Style	Changing	
Advisor shares graduate experience	Advising Style	Reasons	Adv Shares
Student sees Advisor as bold for cross-race advising	Advising Race	Approach Perception	Risk Taker - work w/ qual Risk Taker - work across race
McNair Program	Advising Race	Und Experiences	McNair
Age-Saliency	Age		
Education Opps (from Undergraduate)	Background	Accomplishments	Bill Gates
Professionalism and Family	Background	Background	how to treat others - be professional
Expectation - Advisor	Background	Expectations	Advisor
Expectation - Coursework	Background	Expectations	Courses
Expectation - Nurturing	Background	Expectations	Culture
Expectation - PhD is less political	Background	Expectations	Culture
Expectation - Racial Make-Up	Background	Expectations	Demographics
Expectation - Time Commitment	Background	Expectations	Time Commitment
Family and Education	Background	Family	Level of Education
Student Personality Trait	Background	Interactions w/ Faculty	Personality Match
Prepared (not at all)	Background	Level of Preparedness	no
Prepared (somewhat)	Background	Level of Preparedness	some
Prepared (varies)	Background	Level of Preparedness	vary
Prepared (very)	Background	Level of Preparedness	yes - very
PhD being about coursework	Background	Perception of PhD	Courses
PhD being about statistics	Background	Perception of PhD	Courses
PhD as intellectually challenging	Background	Perception of PhD	Overall
PhD Expectation of difficult	Background	Perception of PhD	Overall
PhD being about research	Background	Perception of PhD	Research
PhD being about jumping through hoops	Background	Perception of PhD	System/Processes
PhD being about writing	Background	Perception of PhD	Writing
Undergraduate Faculty or Admin Encounter	Background	Und Experiences	McNair
Undergraduate Research Experience	Background	Und Experiences	Research Experience
Decision to Attend the University (convenience)	Background	University Choice	Convenience
Decision to Attend the University-geography	Background	University Choice	Geography
Decision to Attend the University (recruited)	Background	University Choice	Recruited
Decision to Attend the University (reputation)	Background	University Choice	Reputation
University Perceptions	Background	University Choice	Reputation
Decision to Attend the University	Background	University Choice	
Pre-Exposure to University	Background	University Choice	
Decision to Pursue PhD (childhood exp)	Background	Why PhD	Family
Decision to Pursue PhD (better understand)	Background	Why PhD	Knowledge
Decision to Pursue PhD (trailblazer)	Background	Why PhD	Legacy
Decision to Pursue PhD			McNair College Exp Role Model
	Background	Why PhD	
Decision to Pursue PhD (better living)	Background	Why PhD	Opportunities
Decision to Pursue PhD (teaching)	Background	Why PhD	Opportunities
Completed Master	Background		
Undergraduate Experience	Background Race	Und Experiences	Und Mentors
Decision to attend Graduate School	Degree Influence	Why PhD	Knowledge Family (childhood exp)

Student Code	Broad Theme	Theme Level 1	Theme Level 2
Benefits of small classes	Engagement	Classes	
Benefits of student orgs or groups	Engagement	Student Organizations	
Non-Humanistic Faculty	Experience	Academic	Faculty Exp
TA Experience	Experience	Academic	Teaching
Feelings of Intimidation	Experience	Advising	Intimidated of Fac
Faculty Personality Trait	Experience	Faculty	Personality Match
Fellowship	Experience	Funding	Funding Sources
Support - Administrators	Experience	Support	Admin
Support - Religion	Experience	Support	Church
Support-Colleagues (general)	Experience	Support	Colleagues
Support - Department	Experience	Support	Departmental
Support - Other Faculty	Experience	Support	Faculty
Support - Family	Experience	Support	Family
Support - Programs or Organizations	Experience	Support	Organizations
The role of laughter and comedy			Secretary
	Experience	Support	Departmental
Support - Others	Experience	Support	
Feeling accepted or validated	Experience		
	Race?	Interactions w/ Peers	Same Race?
Gender-Saliency	Gender		
Advice on navigating as an AA woman	Gender		Advice on being an Woman of color
	Race	Interactions w/ Advisor	
Importance of same-race mentor/advisor	Race	Advising Selection	
Importance of same race support (non-fac)	Race	Advising Support	
Race is not a factor in selecting an advisor	Race	Advisor Selection	
Racial Experience in Association	Race	Association Level	
Race matters with respect for the PhD			not being too friendly with professors
	Race	Behavior	
Race matters with respect	Race	Behavior	
University Cultural Outlets	Race	Campus Reflection	Options
F-S experience as magical	Race	Connections	AA Faculty
Recognition of context (in the south)	Race	Context	Being in the south
Recognition of context (history)	Race	Context	History
Aha Moment	Race	Critical Reflections	
Department - Race Neutral	Race	Departmental Level	Neutral
Does not notice racial differences (from faculty)	Race	Differences	non among faculty
Does not notice racial differences (among students)	Race	Differences	non among students
Race matters with underestimated	Race	Discrimination	being underestimated
Racial Experience in Department			
	Race	Discrimination	being underestimated, grading programs and work is NOT designed for students with other responsibilities (work, family, etc.) - disadvantages Blacks
Race matters with additional responsibilities			
	Race	Discrimination	
Race - Perceived differential treatment	Race	Discrimination	
Race matters with funding	Race	Discrimination	
Discussion of racial issues - broad	Race	Discussion	Broad
Discussion of racial issues - context	Race	Discussion	Context
Did not discuss racial feelings or experience	Race	Discussion	Does not discuss
Advisor Asks Racial Questions	Race	Discussion	Inquiry
Discussion of racial issues - academia	Race	Discussion	Institutional
Discussion of racial issues - University	Race	Discussion	Institutional
Discussion of racial issues - research	Race	Discussion	Research
Student would take racial issue to advisor	Race	Discussion	
Diversity as important (by family)	Race	Importance	From Family

Student Code	Broad Theme	Theme Level 1	Theme Level 2
Role of Race in Conducting Research	Race	In Research	Working with Diverse Participants
Evidence Advisor gets differences	Race	Interactions w/ Advisor	Advisor being culturally competent
Student witnessing advisor as culturally responsive	Race	Interactions w/ Advisor	During a research project
Racial Inequity Experience with Advisor	Race	Interactions w/ Advisor	Racial Inequity happened
The Role of Race in the F-S Interaction	Race	Interactions w/ Advisor	Required Skills
Role of Race in how Programs are designed	Race	Isolated	through class offerings
Service versus Marginalization	Race	Marginalization	balancing being representative over token
Role of Race in student being charity	Race	Marginalization	Being chosen for being Black
Race matters with comfort level	Race	Marginalization	looking for others like you
Students Serving Other Minorities	Race	Marginalization	Tokenism - Only invited to speak with minorities
Race and Marginalization	Race	Marginalization	Tokenism
Avoiding racial stigma	Race	Mechanism	Affirmative Action
Race does not matter	Race	Overall PhD Item	Race Avoidance
Student perception of advisor racial competence	Race	Perception	"Stepping up the game"
Student feels advisor does not get it	Race	Perception	Advisor's Cultural Comp.
Role of Race in Departmental Diversity	Race	Promoting Diversity	Advisor's Lack of CultCom
Racial Socialization	Race	Racial Socialization	Departmental
Racial/Cultural Expectations	Race	Racial Socialization	accustomed to being around Whites
Racism - Being Prepared	Race	Racial Socialization	Being prepared to deal with Racism
Racial Socialization from faculty	Race	Racial Socialization	Being prepared to deal with Racism
Racial Socialization from family	Race	Racial Socialization	Racism
Racial Socialization to face inequity	Race	Racial Socialization	From Faculty
Racial Guard	Race	Racially Guarded	From Family
Racism - within Department	Race	Racism	
Racism - Faculty	Race	Racism	Dept
Racism - Classroom Observation	Race	Racism	From Faculty
Racism - Institutional Observation	Race	Racism	In Class
Race matters with having to out perform	Race	Salient Object	Institutional
Race matters with transitioning in a dept	Race	Salient Object	have to our people
Recognition of little diversity (dept)	Race	Salient Object	only one in department
Race matters with representation	Race	Salient Object	within dept, class, and univ
Importance of Lending Sppt to Minorities	Race	Service	
Importance of Giving Back/Leaving Legacy	Race	Service	lending support to other students
Unsure of racial dynamic	Race	Uncertainty	Service
Unsure if race of Advisor mattered	Race	Uncertainty	Critical Mass
Cultural Responsive Response	Race		Maybe
Advisor shows interest in racial topic	Race	Interactions w/ Advisor	Professionalism Important
No Knowledge of University racial make-up	Race	University Choice	Advisor ask questions
Support - AA Colleagues	Race	Support	Advisor being cultural competent
Support - AA Faculty/Admin	Race	Support	no knowledge of racial make-up
	Experience	Support	Colleagues
	Experience	Support	Faculty

Student Code	Broad Theme	Theme Level 1	Theme Level 2
Academic Engagement (or not)	Race Experience	Tokenism Interactions w/ Department	
Advice to incoming student	Reflection		
Recommendation	Reflection		
Reflection (do over) - More connected	Reflection		
Reflection (do over) - no changes	Reflection		
Reflection (do over) - thicker skin	Reflection		
Reflection (do over) - would go to Law School	Reflection		
Reflection (do over) - continuous enrolled	Reflection		
Importance of Relationship Building	Race Socialization	How Race Matters w/ Faculty	
No encouragement to participate in conferences	Socialization Experience	Conferences	No Encouragement
Interactions at Professional Conferences	Socialization Experience	Conferences	
Departmental Politics	Socialization Experience	Departmental Level	Departmental Politics
Departmental Events	Socialization Experience	Departmental Level	Events Seminars
Difficult Experience - Advisor	Socialization Experience	Overall	Advisor
Difficult Experience - Exams	Socialization Experience	Overall	Courses
Difficult Experience - Faculty	Socialization Experience	Overall	Faculty
Neutral Experience	Socialization Experience	Overall	Neutral feelings
Difficult Experience - Writing	Socialization Experience	Overall	Writing
Good Experience - Advisor	Socialization Experience	Overall Experience	Advisor
Good Experience - Dept Peers	Socialization Experience	Overall Experience	Colleagues
Good Experience - Academic	Socialization Experience	Overall Experience	Courses
Good Experience - Dept Faculty	Socialization Experience	Overall Experience	Faculty
Good Experience - Overall	Socialization Experience	Overall Experience	Overall
Good Experience - Productive	Socialization Experience	Overall Experience	Overall
Good Experience - Meeting People	Socialization Experience	Overall Experience	People
Interaction with Colleagues (academic)	Socialization Experience	Peers	academic
Interaction with Colleagues (social)	Socialization Experience	Peers	social
Interaction with Colleagues	Socialization Experience	Peers	
Student Involvement and Leadership	Socialization Experience	Student Leadership	
Little Interaction with Department	Socialization Experience		

Appendix H: Faculty Codes and Theme Bracketing

Yellow highlight denotes overlap of student and faculty themes

Code	Broad Theme	Theme Level 1	Theme Level 2
Advising on Dept Issues (broad)	Advising	Advising Topics	Department
Faculty promotes self-discovery	Advising	Advising Topics	Knowledge
Free Ideas are Encouraged	Advising	Advising Topics	Knowledge
Advising on Personal Matters	Advising	Advising Topics	Personal
Advising on Both Personal and Professional	Advising	Advising Topics	Personal and Professional
Advising on Dissertation (general)	Advising	Advising Topics	Research
Emphasis on Research I Expectations	Advising	Advising Topics	Research
Advising on Comp Exam	Advising	Advising Topics	Technical
Advising on Presenting	Advising	Advising Topics	Technical
Advising on Teaching	Advising	Advising Topics	Technical
Emphasis on Publications	Advising	Advising Topics	Technical
Emphasis on producing	Advising	Advising Topics	Technical
Advisor view students as collaborators	Advising	Socialization	Collaborator
Advisor as (empathetic)	Advising	Advisor Characteristics	Feeling
Importance of Faculty Leadership	Advising	Advisor Characteristics	Leader
Lead by Example	Advising	Advisor Characteristics	Leader
Advisor as Family	Advising	Advisor Characteristics	Relationship
Advisor as Friend	Advising	Advisor Characteristics	Relationship
Advisor as Parent	Advising	Advisor Characteristics	Relationship
Use of Positive Reinforcement	Advising	Approach	Tough or Lose or Rigid
Attention to departmental dynamic	Advising	Awareness	Department
Advising Boundaries (Broad)	Advising	Boundaries	
Two-Directional Learning	Advising	Communication	Interact
Student Initiated Meetings	Advising	Communication	
Advisor-Advising Defined	Advising	Defined	Advisor
Both Advisor and Mentor	Advising	Defined	Both
Mentoring Advising Philosophy	Advising	Defined	Mentoring
Mentoring as an Expectation	Advising	Defined	Mentoring
Mentoring as Leadership	Advising	Defined	Mentoring
Mentoring as Professional Development	Advising	Defined	Mentoring
Mentor-Mentoring Defined	Advising	Defined	Mentoring
Avoiding Intimidation	Advising	Environments	Comfort Level
Creating a Safe Space (General)	Advising	Environments	Comfort Level
Catastrophes During Advising Period	Advising	Interactions	Poor
In-Office Interaction	Advising	Interactions	
Advisor Knowledge of Other Fac Sppt	Advising	Other Input	
Advisor Knowledge of Other Support	Advising	Other Input	
No Knowledge of Other Faculty Support	Advising	Other Input	
Advisor assess professionalism from student	Advising	Perception of Student	Professional
Advising Fears	Advising	Perception Towards	Scary or Strange
Reflection on Advising Practice	Advising	Reflection	
Offering Advisor Change	Advising	Students	Advisor Selection
Ambiguous Advising Approach	Advising Style	Approach	Ambiguous
Advising with Coping Strategies	Advising Style	Approach	Counseling
Advisor style adopts different styles	Advising Style	Approach	Mixed
Advising with Fear	Advising Style	Approach	Rigid
Advising with Tough Love	Advising Style	Approach	Rigid
Advisor Provides Less Freedom	Advising Style	Approach	Rigid
Need to be Fair	Advising Style	Approach	Rigid
Humanistic Advising	Advising Style	Approach	Soft
Advisor is not (rigid)	Advising Style	Approach	Soft or Loose
Advisor Provides Less Support	Advising Style	Approach	Soft or Loose
Disconnect with Advising Approach	Advising Style	Approach	Uncertain
Advising Style has Changed Over Time	Advising Style	Changing	
Advisor Shares Their Doc Experience	Advising Style	Reasons	Doc Experience
Advisor Style Contrasts Advisor's	Advising Style	Reasons	Doc Experience
Advisor Style Mimics Advisor's Style	Advising Style	Reasons	Doc Experience
Advisor Style stems from their Doc Exp	Advising Style	Reasons	Doc Experience
Life as a Student Impacts Teaching and Advising	Advising Style	Reasons	Doc Experience
Advising Style from Familial Influence	Advising Style	Reasons	Family
No Defined Advising Philosophy	Advising Style	Undefined	
Philosophy of Student Differences	Advising Style		
	Race	Approach	Students are different
Unsure of Advisor vs. Mentor	Advisor and Mentor	Defined	Undefined
Out of Office Interaction	Advisor Function	Communication	Out of Office
Both Initiate Meetings	Advisor Function	Communication	
E-Communication	Advisor Function	Communication	
Meetings Initiation	Advisor Function	Communication	
Advisor Welcomes Outside Perspectives	Advisor Function	External	Outside Perspectives
Socialization - Researcher	Advisor Function	Socialization	Research
Socialization - Professionalism	Advisor Function	Socialization	Teaching
Factoring in Background	Advisor Function	Students	Background
Maximizing Student Potential	Advisor Function	Students	Develop
Aware of Student's Family Structures	Advisor Function	Students	Family Background
Advisor visits students in their space	Advisor Function	Students	Interact
Assess learning from F-S interaction	Advisor Function	Students	Learning

Code	Broad Theme	Theme Level 1	Theme Level 2
Advisor Creates Other Mentoring Opps	Advisor Function	Students	Mentoring
Providing Opportunities and Resources	Advisor Function	Students	Other
Support Other Students	Advisor Function	Students	Other Students
Preparing Students to be Better	Advisor Function	Students	Preparing
Advisor assess program fit	Advisor Function	Students	Program
Protecting the Student	Advisor Function	Students	Protector
Providing Feedback	Advisor Function	Students	Provide feedback
Program being the right fit	Advisor Function	Students	
		Department	Finding right fit
Providing technical advice (general)	Advisor Function	Technical	
Age - saliency of age	Age		
Age Differences	Age		
Departmental Politics	Department		
Departmental Resource	Department		
Gender - Saliency of Gender	Gender		
Recommendations	LAGNAIPPE		
Perspective on Student (general)	Perception of Student		
Perspective on Student Ability	Perception of Student		
Student as Resilient	Perception of Student		
Believe Student would state Racial Issue	Race	Addressed	Issues
(new student) Advice excludes Race or Cultural Cues	Race	Advice	Navigating the Process
Advice to an incoming AA doc student	Race	Advice	Navigating the Process
AA Challenge in Selecting Mentors	Race	Advice	Selecting Mentors
Advising Boundaries (race)	Race	Advising Challenges	Boundaries
Cultural Responsiveness has Changed	Race	Awareness	Changes
Class and Race	Race	Awareness	Class
Cultural Awareness I Class	Race	Awareness	Class
Importance of Cross Race Support	Race	Awareness	Cross-Race Support
Recognized Cultural Capital Differences	Race	Awareness	Cultural Capital
Attention to racial histories and context	Race	Awareness	History
Attention to institutional limitations (race)	Race	Awareness	Institutional Conditions
Conflicting Racial Perspective	Race	Awareness	Racial Support
Importance of Racial Support	Race	Awareness	Racial Support
Importance of Same Race Support	Race	Awareness	Racial Support
Cultural Responsiveness Rating	Race	Awareness	Rate
Shift in Racial Perspective	Race	Awareness	Shifting
Race Plays a Role in Student Attitudes	Race	Awareness	Students are different
Intellectual curiosity in cultural differences	Race	Awareness	Through Curiosity
Greater Awareness through a Resource	Race	Awareness	Through Information
Cultural Awareness I Research	Race	Awareness	Through Research
Cultural Awareness I Student Research	Race	Awareness	Through Student
Greater Awareness Attributed to Student	Race	Awareness	Through Student
Recognized Racial Tokenism	Race	Awareness	Tokenism
Recognition of Racial Inequality	Race	Awareness	
Recognized Racial Politics	Race	Awareness	
Little Knowledge of Cultural University Support	Race	Campus Based	Little Knowledge
Knowledge of Cultural University Support	Race	Campus Based	Much Knowledge
No Knowledge of Cultural University Support	Race	Campus Based	No Knowledge
Reflection practice as innate ability	Race	Challenge	Ability of Awareness
Difficulty of Seeing Race	Race	Challenge	
Racial and Cultural Caution	Race	Challenge	
No Critical Mass of Students	Race	Challenge/Privilege	Challenge/Privilege
Race Plays a Role in Diverse Perspectives	Race	Communication	
Race Plays a Role in Faculty Attitudes	Race	Communication	
Self Reflection (general)	Race	Critical Reflections	Cultures
Critical Lived Experience	Race	Critical Reflections	Lived Experience
Racial Discussions within Personal Contexts	Race	Critical Reflections	Lived Experience
Aha Moment	Race	Critical Reflections	
Racial Reflection	Race	Critical Reflections	
Sought input from Marco	Race	Critical Reflections	
Providing Cultural Connections TO	Race	Cultural Connect Define	connecting student to
Providing Cultural Connections FOR	Race	Cultural Connect Define	Providing for student
Cultural Connection Response	Race	Cultural Connect Define	
Race Introduced as Leverage	Race	Currency	
Race Plays a Role as a Hot Commodity	Race	Currency	
Race Plays a Role as Liability	Race	Currency	
Knowledge of Cultural Association Support	Race	Discipline	Much Knowledge
No Knowledge of Cultural Association Support	Race	Discipline	No Knowledge
Discussing Racial Inequity with Students	Race	Discussion	Inequity
Discussion on Racial Politics	Race	Discussion	Racial Politics
Discussion of Racial Issue	Race	Discussion	Topic Specific
Benefits of a Diverse Classroom	Race	Diversity Needs	Classroom
Attention to Faculty Diversity Issues	Race	Diversity Needs	Faculty
Race Plays a Role in the Profession Diversity	Race	Diversity Needs	Profession
Race Plays a Role in Recruitment	Race	Diversity Needs	Recruitment
Advisor mentor other students of color (formal pgm)	Race	Outreach	Other Students
Advisor recognizes White Privilege	Race	Privilege	Recognized

Code	Broad Theme	Theme Level 1	Theme Level 2
Advisor Minimizes Race	Race	Uncertainty	
Unfamiliar with Cultural Connections	Race	Uncertainty	
University-Dept-Commit to Race	Race	Uncertainty	
Unsure if Student Would State Racial Issue	Race	Uncertainty	
Unsure of Racial Implications and Responsiveness	Race	Uncertainty	
Professionalism can Supercede Race	Race	Void	Professional
Does Not See Race	Race	Void	
Maintaining Fairness	Race	Void	
No Racial Issues Discussed	Race	Void	
not sure if Racial Lesson was learned	Race	Void	
Race is Only Constructed by Others	Race	Void	
Reflection on Race (Overall)	Race		
Overlap of race and gender	Race Gender	Uncertainty	
Student Comparison-Critical	Student Characteristic	Students	Viewpoint
Student Comparison-Stubborn	Student Characteristic	Students	Viewpoint
Student Group Dynamic	Student Characteristic		

Vita

Marco Javon Barker, born in September 1978, is a native of Osceola, Arkansas, located on the Mississippi River in the northeast corner of the state. He is the son of Linda Branch of Osceola and Russell Lee Barker of Pine Bluff, Arkansas. Barker graduated with special honors from Osceola Senior High School in 1996. He earned his Bachelor of Science in Industrial Engineering in 2000 from the University of Arkansas (Fayetteville, Arkansas) and Master of Business Administration in 2002 from Webster University (St. Louis, Missouri).

Barker's previous employment included serving as an outside plant engineer from Southwestern Bell Telephone (now, AT&T) in Little Rock, Arkansas, from 2001-2002, which allowed him to work towards his MBA. He then worked as a Regulatory and Analysis Manager with SBC Services, Incorporated (now AT&T) in St. Louis, Missouri, from 2003-2004. After working in industry from 3.5 years, he decided to pursue his passion of earning his doctorate and working in higher education.

In August 2004, Barker enrolled in the Louisiana State University's Department of Educational Leadership, Research, and Counseling (now, Educational Theory, Policy & Practice) to pursue his Doctor of Philosophy in educational leadership and research with an emphasis in higher education. He served as a graduate assistant for assessment and accountability in the College of Education's Deans Office (2004-2005) and as a graduate assistant for Office of Multicultural Affairs (2005-2006), where he served as the Safe Space coordinator.

Since July 2006, Barker has been employed by the Louisiana State University Office of Equity, Diversity & Community Outreach, an office in the Office of Academic Affairs. He serves as the Assistant to the Vice Provost and Director of Educational Equity, where he works with departments on diversity outreach efforts. He also serves as the communications specialist for the Office of Academic Affairs.

Barker's areas of research include doctoral education, diversity, student development, and advising. He has presented at numerous conferences on topics ranging from service-learning to cross-race advising relationships. His most recent publications include "Cross-cultural Mentoring Across Institutional Contexts: Empirical, Theoretical, and Practical Considerations" in the *Negro Educational Review* and "Student affairs and Hurricane Katrina: Contextual Perspectives from Five Institutions of Higher Education in New Orleans" in the *National Association of Student Personnel Administrators Journal*.

The Doctor of Philosophy in educational leadership and research will be conferred on Marco Barker during the College of Education Fall Commencement on December 17, 2010.